Rashi on Psalms
רש"י על תהילים
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Rashi on Psalms

Chapter 1

Verse 1

The praises of a man This book was composed with ten expressions of song: 1) with conducting, 2) with melody, 3) with musical accompaniment, 4) with song, 5) with praise, 6) with prayer, 7) with blessing, 8) with thanksgiving, 9) with praises, and 10) with "Praise God." These correspond to the ten men who composed them: 1) Adam, 2) Malchizedek, 3) Abraham, 4) Moses, 5) David, 6) Solomon, 7) Asaph, and 8-10) the three sons of Korah. Concerning Jeduthun, there is a dispute. Some say that Jeduthun was a man, as is written in Chronicles. Others maintain that Jeduthun mentioned in this Book means nothing else but the ordinances (דתות) and laws of the decrees that were passed over him and over Israel.
The praises of a man Heb. אשרי les felicements(?) in Old French. The praises of a man, and these are the praises of a man: that he did not follow, because since he did not follow, he did not stand, and since he did not stand, he did not sit.
scorners (Old French, gabors.)

Verse 2

But his desire is in the law of the Lord Hence you learn that the company of scorners brings one to neglect the study of Torah.
and in his law he meditates In the beginning, it is called the law of the Lord, and after he has toiled to master it, it is called his own Torah.
he meditates Heb. יהגה. Every expression of הגה refers to the heart, as you say (below 19:15): "and the meditation (והגיון) of my heart"; (Isa. 33:18), "Your heart shall meditate (יהגה) in fear"; (Prov. 24:2), "For their heart thinks (יהגה) of plunder."

Verse 3

planted Heb. שתול, plonte in Old French (plante).
rivulets ruyseys in Old French, (ruisseaux), brooks (as in Ezek. 32:6).
and its leaves do not wilt Even the inferior part of it serves a purpose. The conversation of Torah scholars is essential and requires study.
do not wilt Heb. יבול, an expression of wilting, fleistre in Old French.

Verse 4

like chaff An expression of straw, come bale in Old French (comme paille), like straw.

Verse 5

Therefore, etc. This refers to the verse following it.

Verse 6

For the Lord knows the way, etc. Because He knows the way of the righteous, and it is before Him to recognize it constantly; the way of the wicked is hateful to Him, and He removes it from before Him. Therefore, the foot of the wicked will not stand up on the day of judgment, neither shall the sinners be written in the congregation of the righteous.

Chapter 2

Verse 1

Why have nations gathered Our Sages (Ber. 7b) expounded the passage as referring to the King Messiah, but according to its apparent meaning, it is proper to interpret it as referring to David himself, as the matter is stated (II Sam. 5:17): "And the Philistines heard that they had anointed David as king over Israel, and all the Philistines went up to seek, etc.," and they fell into his hands. Concerning them, he says, "Why have nations gathered," and they all gathered.
and kingdoms think vain things in their heart.
and kingdoms Heb. ולאמים. Menachem interprets אמות ,לאמים, and גוים as all closely related.

Verse 2

Kings of a land stand up and nobles take counsel, etc. Heb. רוזנים, senors (seigneurs) in Old French, lords.
take counsel Heb. נוסדו, an expression of counsel (סוד), furt konsilez in Old French (furent conseilles), they hold counsel (see below 55:15). And what is the counsel?...

Verse 3

Let us break their bands Deronproms lor koyongles in Old French (as in Jer. 27:2). These are the bands with which the yoke is tied.
their cords Heb. עבתימו, lor kordes (leur cordes) in Old French.

Verse 4

laughs...mocks...speaks They are meant as the present tense.

Verse 5

Then He speaks to them Heb. אלימו, like אליהם. And what is the speech?...

Verse 6

But I have enthroned My king Why have you gathered together? I have appointed this one for Me to govern and to reign on Zion, My holy mount.

Verse 7

I will tell of the decree Said David, "This is an established decree, and [one] that I have received to tell this and to make known."

The Lord said to me through Nathan, Gad, and Samuel.
You are My son The head over Israel, who are called "My firstborn son." And they will endure through you, as is stated concerning Abner (II Sam. 3:18): "for God said, etc., 'By the hand of My bondsman David shall I deliver...Israel.'" And for their sake, you are before Me as a son because they are all dependent upon you.
this day have I for I have enthroned you over them.
begotten you to be called My son and to be beloved to Me as a son for their sake, as it is stated (II Sam. 7:14) concerning Solomon: "I will be to him a father, and he shall be to Me a son." We find further concerning David (Ps. 89:27) "He shall call Me, 'You are my Father, my God, and the Rock of my salvation.'"

Verse 8

Request of Me Pray to Me whenever you come to battle your enemies.

Verse 9

You shall break them Heb. תרעם [like] תרוצצם.
with an iron rod That is the sword.
you shall shatter them Heb. תנפצם, you shall break them, and that is the expression of נפוץ throughout the Scriptures, a potsherd that is bro ken into fine pieces.

Verse 10

And now, [you] kings, be wise The Jewish prophets are merciful people. They reprove the heathens to turn away from their evil, for the Holy One, blessed be He, extends His hand to the wicked and to the righteous.

Verse 11

and rejoice with quaking When the quaking, about which it is written (Isa. 33:14): "Trembling seized the flatterers," comes, you will rejoice and be happy if you have served the Lord.

Verse 12

Arm yourselves with purity Arm yourselves with purity of the heart. Some explain נשקו as garnimont in Old French, equipping. (This is from the verb, garnir. Garnimont means to provide, as in Gen. 41:40). Menachem (p. 179) interprets it as an expression of desire, as (in Gen. 3:16): "Your longing (תשוקתך) shall be for your husband."
lest He become angry Heb. יאנף, lest He become angry.
and you perish in the way Like the matter that is stated (above 1:16): "but the way of the wicked shall perish."
for in a moment His wrath will be kindled For in a short moment His wrath will suddenly be kindled against them, and at that time, the praises of all those who take refuge in Him will be discerned, the praises of all who take refuge in Him.

Chapter 3

Verse 1

A song of David, when he fled The Aggadists expounded many homilies on this matter. Our Sages said (Ber. 7a): When the prophet said to him (in

II Sam. 12:11), “Behold I will raise up against you evil out of your own house etc.,” his heart was quaking, perhaps a slave or a mamzer [a child of an illicit union] will rise up against me, who will not have mercy on me. As soon as he found out that it was his son, he was happy. The Midrash Aggadah (Midrash Psalms 3:3) [states]: Because he saw his order intact, for his servants, and the Kerethite and Pelethite, who were the Sanhedrin were affirming his lordship over themselves. When he said to them (ibid. 15:14), “Arise and let us flee etc. from Absalom,” what is written there? (verse 15) “Whatever my lord the king shall choose, behold your servants [are ready to do].” And when he came to Mahanaim (ibid. 17:27), “Shobi, etc. and Machir the son of Amiel, etc. and Barzilai the Gileadite” came to meet him and sustained him there.

Verse 2

Great men rise up against me Men great in Torah, great in wisdom, great in wealth, tall in stature, such as Saul; the children of Raphah; Doeg, and Ahitophel.

Verse 3

say concerning my soul Heb. לְנַפְשִׁי, concerning my soul.
“He has no salvation in God to eternity” Because he was intimate with a married woman.

Verse 4

Verse 5

Verse 6

I lay down and slept My heart was clogged from worry and fear.
I awoke from my worry, because I trusted that the Lord would support me.

Verse 7

have set themselves Heb. שָׁתוּ, an expression of desolation, gatironf in Old French, to destroy. Others say that שָׁתוּ is like שָׂמוּ, they placed, like (Exod. 10:1): “in order that I set up (שִׁתִּי) my signs.”

Verse 8

for You have struck all my enemies on the cheek This is a disgraceful blow, as you say (Lam. 3: 30): “Let him offer his cheek to the smiter”; (Micah 4:14), “with a rod they strike...on the cheek.” According to the Midrash Aggadah (Mid. Ps. 3:7), this is a sickness of the mouth, [choking, croup] as you say (II Sam. 17:23): “And he [Ahithophel] gave charge to his household and he strangled himself.
the teeth of the wicked Their might.

Verse 9

It is incumbent upon the Lord to save, etc. It is incumbent upon Him to save His servants and His people, and it is incumbent upon His people to bless Him and thank Him forever.

Chapter 4

Verse 1

To the conductor with melodies David established this psalm so that the Levites who conduct the melodies when singing on the platform should recite it. The expression of נעוּח denotes those who apply themselves to the service, as the matter is stated (Ezra 3:8): "and appointed the Levites from twenty years old and upwards to conduct the work of the house of the Lord."

Verse 2

in my distress You have relieved me in the days that have passed over me. From now on, be gracious to me and hearken to my prayer.

Verse 3

Sons of man The sons of Abraham, Isaac, and Jacob, who are called man. About Abraham it is stated (in Gen. 20:7): "Restore the man's wife." About Isaac it is stated (ibid. 24:65): "Who is that man...?" About Jacob, it is stated (ibid. 25:27): "and Jacob was a plain man."
how long will my honor be disgraced How long will you disgrace me? (I Sam. 20:30): "that you choose the son of Jesse"; (ibid. 22:8), "when my son made a covenant with the son of Jesse"; (ibid. verse 9), "I saw the son of Jesse"; (ibid. 25:10), "Who is David, and who is the son of Jesse?" I have no name.
will you constantly seek lies Will you chase to find lies, e.g., the Ziphites, who inform on me, yet show me friendliness, and other informers like them who were in Saul's time (I Sam. 23:19): "Is David not hiding...in the hill of Hachilah?" And so, many.

Verse 4

has set apart Heb. הפלה, has separated.

Verse 5

Quake Tremble before the Holy One, blessed be He, and do not sin.
say [this] in your heart on your bed and be forever silent Bring back to your heart [the thought] that the Holy One, blessed be He, admonished [you] concerning that.

Verse 6

Offer up sacrifices of righteousness Perform righteous deeds, and it will be as if you are offering up sacrifices.
and trust in the Lord to lavish upon you goodness, and do not sin against Him for money, in the hope that you will be rewarded by Saul.

Verse 7

Many say, "Who will show us goodness?" There are many Jews who see the nations of the world in wealth and tranquility, and say, "Who will show us goodness," to be wealthy and achieve desires like these people?
Raise up over us Heb. נסה Raise up over us for a banner the light of Your countenance, an expression of (Isa. 62:10): "lift up a banner (נס)";(ibid. 49:22), "I will raise My standard (נסי)." Another

interpretation: נסה is reflordir(?) (resplendir) in Old French, gleam, as (Zech. 9:16), "crown stones gleam (מתנוססות)." But I do not envy them, for joy has been given into my heart from the time that the corn and the wine of the nations have increased. I am confident that if those who anger Him [have] such [tranquility], how much more will those who perform His will have it in the future, which is the day of the reception of their reward!

Verse 8

Verse 9

In peace together, I would lie down and sleep If Israel were in peace together with me, I would lie down and sleep in confidence, and I would not fear any adversary or enemy.
alone in safety As (in Deut. 33:28): "secure and alone, the fountain of Jacob." It is an expression of safety and tranquility, that he need not station troops with him.

Chapter 5

Verse 1

on nehiloth Menachem interpreted all of them: nehiloth, alamoth, gittith, jeduthun, that they are all names of musical instruments, and the melody of the psalm was according to the melody fit for that instrument. However, [in the] Midrash Aggadah (Mid. Ps. 5:1,2,4) some explain "nehiloth" as an expression of heritage, but that is not the meaning of the word; moreover, the contents of the psalm do not deal with heritage. It is, however, possible to interpret נחלות as troops, like "a swarm (נחיל) of bees," (Bava Kamma 114a, 81b), and like (II Sam. 22:5), "Bands (נחלי) of scoundrels would affright me," which Jonathan renders: Bands (טיעון) of sinners. [This is] a prayer concerning the bands of the enemies that come upon Israel, and the Psalmist recited this psalm on behalf of all Israel.

Verse 2

Give ear to my words, O Lord when I have strength to ask before You and, when I have no strength to pray before You and the worry is confined to my heart... consider my meditation Heb. בינה. Consider the meditation of my heart. So it is explained in Midrash [Psalms 5:6]: In every [instance of] בינה in Scripture, the accent is under the "nun," except this one and its fellow (in Job 34: 16): "And if you wish, understand (בְּנָה), hearken to this," which is not a noun but an expression of "understand," like (Prov. 23:1): "you should understand well (בין תבין) who is in front of you." Therefore, the accent is under the "beth."

Verse 3

Verse 4

in the morning You shall hearken to my voice In the morning, I call out to You about them, because it is a time of judgment for the wicked, as it

is stated (below 101:8): “Morning by morning will I destroy all the wicked of the land”; (Isa: 33:2), “Be their arm every morning”; (ibid. 28:19), “for every morning it shall pass.”
in the morning I shall arrange to You my prayer concerning this. [The word]: אערך is an expression of arrangement (מערכה). Menachem (p. 138) classifies it in this manner.
and I shall look forward that You execute justice upon them.

Verse 5

For You are not a God Who desires wickedness Therefore, I arrange my prayer to You in the morning (appears only in certain editions) and it befits You to destroy wickedness from the world.
evil does not abide with You Heb. יגרך, it will not abide beside You.

Verse 6

Confused people who make themselves mad, and in the language of the Mishnah, מערבבין, confused.

Verse 7

a man of blood and deceit This [refers to] Esau and his descendants.

Verse 8

I...shall enter Your House to thank You for Your great loving-kindness that You have wondrously bestowed upon us, to grant us revenge upon them.

Verse 9

those who lie in wait for me Heb. שוררי, those who look after me, who look forward to my betraying You, so that You should forsake me. [The word] שוררי is like (Num. 24:17): “I behold it (אשורינו), but it is not near.”

Verse 10

For there is no sincerity in his mouth They appear as friends but they are enemies.
there is malice in their heart Their thoughts are deceitful.
their throat is an open grave to swallow others’ toil, like a grave that swallows up the body.
they make their tongue smooth with words of flattery.

Verse 11

by their own counsels which they formulate against Israel. Then all who take shelter in You shall rejoice.

Verse 12

and You shall shelter them You shall shield and shelter them.
exult in You when they see that You bless the righteous man, Jacob, and his seed.

Verse 13

like a shield which encompasses a man from three sides.

will satisfaction, apayement in Old French; appeasement, kindness, peace of heart.
You shall encompass him תעטרנו, You shall encompass him (in Sam. 23:26): "but Saul and his men were encircling (עוטרים) David and his men."

Chapter 6

Verse 1

on the sheminith A harp of eight strings, known as sheminith, and so we find (in I Chron. 15: 21): "So-and-so and his sons on the sheminith to conduct."

Verse 2

Verse 3

languish אמלל, devastated, and poor in strength, konfondouc in Old French, confounded, perplexed as "these feeble Jews (האמללים)," of Ezra (Neh. 3:34).

Verse 4

and You, O Lord, how long will You look on and not heal [me]?

Verse 5

Return, O Lord from Your anger.
rescue my soul from my illness.

Verse 6

Verse 7

every night I sully my bed Heb. אשחה an expression of (Lam. 3:45): "scum (סחי) and refuse"; (Isa. 5:25), "and their corpses were like spittle (כטוחה)." I sully my bed with tears. Menachem (p. 172), however, associated it with (Isa. 25:11): "as the swimmer (השחה) spreads out [his hands] to swim (לשחות)," and with (Ezek. 47:5), "water to swim in (שחו)."
I wet my couch with my tears I moisten and wet as with water.

Verse 8

is dimmed Heb. עשׁשׁה, an expression of a lantern (עששית), an eye which has impaired vision and seems to see through glass [held] before its eyes. Menachem (p. 139) defines it as an expression of decay, and so every expression of עש, like (below 31:1 1) "and my bones are wasted away (עשׁשׁו)."
it has aged Heb. עתקה. My eye has aged and become old in that its light has dimmed. Menachem (p. 139) associated it with (Gen. 12:8): "And he moved (ויעתק) from there to the mountain."
because of all my adversaries Because of the troubles that distress me.

Verse 9

Verse 10

Verse 11

shall be ashamed and very frightened, etc. What is the meaning of “they shall return and be ashamed” a second time? Said Rabbi Johanan: In the future the Holy One, blessed be He, will judge the wicked of the nations of the world and sentence them to Gehinnom. Because they will complain to Him, He will take them back and again show them their records, and He returns them to Gehinnom. This is a double embarrassment. Rabbi Shmuel bar Nachmani says: In the future, every nation will call to its god, but it will not answer. Consequently, they will call to the Holy One, blessed be He. He will say to them, “Had you called Me first, I would have answered you. Now you have made the idols of primary importance and Me of secondary import. Therefore, I will not answer,” for it is stated (below 18:42): “They pray, but no one saves them.” This refers to the idols, and afterward, “to the Lord, but He answered them not.” Therefore, it is said: “they shall return and be ashamed.”
in a moment In a short time.

Chapter 7

Verse 1

A shiggayon of David Menachem says (p. 170) that this, too, is one of the names of a melody named for the instrument, and so he explained “on shigyonoth,” [in Habakkuk 3:1]. But our Sages (Mid. Ps. 7:18) explained it as an expression of error, that he confessed and prayed about the error that he had [committed by] reciting a song upon Saul’s downfall, as it is stated (in II Sam. 22:1): “And David spoke to the Lord, etc.” The contents of the psalm, however, do not indicate this, because it speaks of the nations (in verse 9): “May the Lord judge the peoples.” I, therefore, say that he recited it concerning Ishbi in Nob (II Sam. 21:16), who came upon him as a punishment for Saul; as our Rabbis explained, that the Holy One, blessed be He, said to him, “Through you, Doeg the Edomite was banished; through you, Saul and his sons were slain, etc.” as is stated in “Chelek” (Sanh. 95a). The errors that David asked of the Holy One, blessed be He, [were] that he [himself] be delivered into the hands of his enemies and that his descendants should not be destroyed. (The last sentence does not appear in all editions.) [Therefore, because his life was endangered,] David reversed his prayer and prayed that he should not fall into the hands of his enemies. Now this is its meaning: An error that David sang to the Lord because he had erred in saying to the Holy One, blessed be He, to deliver him into the hands of his enemies on account of Saul, who was slain because of him. Another explanation: Concerning the error of the skirt of Saul’s coat, which he had severed.
Cush Just as a Cushite has unusual skin, so did Saul have unusual deeds.

Verse 2

Verse 3

rending it to pieces Heb. פרק, an expression of (Exod. 32:2): "Break off (פרקו) the golden rings."

Verse 4

if I have done this What is delineated after it.

Verse 5

if I repaid the one who did evil to me If I repaid him according to his deeds.
and I stripped my adversary into emptiness I destroyed his garment when I severed the skirt of his coat. Did I do it to destroy and to strip him and cause him to stand empty, and [was it done] with hatred? Only to let him know that he was delivered into my hand to kill him, and I did not kill him. [The word] חלצה is an expression of stripping off clothing.

Verse 6

Verse 7

Arise, O Lord, with Your wrath against my enemies, such as Ishbi and his brothers and the Philistines, that I should not be delivered into their hands.
exalt Yourself boast, to show me the revenge of Your anger when You become angry with them.
and awaken for me that I should be able to execute upon them the judgment of revenge that You commanded. Now where did You command [it]? "You shall break them with an iron rod" (above 2:9). "Then I will be an enemy to your enemies" (Exod. 23:22). I found this in the Midrash (Mid. Ps. 7:6; Tan. Ki Thissa 20, Buber 13 with variations).

Verse 8

And [if] a congregation of kingdoms surrounds You If troops of nations follow You to save them, do not hearken to their voice. Distance Yourself from them and go back to sit in Your place on high; repoxa in Old French, repose. Another interpretation: Return on high to show them that You have the upper hand.

Verse 9

May the Lord judge the peoples Reverse the sentence from upon us and place it upon the nations.
judge An expression of chastisements.
judge me, O Lord, according to my righteousness But judge Israel according to the good deeds they have done and not according to the sins.

Verse 10

destroy Heb. יגמר, lit. finish. An expression of destruction, and so did Menachem (p. 57) interpret: (77:9), "destroyed (גמר) His word"; (12:2), "a pious man has perished (גמר)," and so all of them. (This does not appear in certain editions.)
and may You establish the righteous...tests the hearts You know who is the righteous man that You may establish him.

the righteous God That is Your name.

Verse 11

Verse 12

a righteous judge are You to judge with righteousness.
is incensed every day when He sees the deed of the wicked.

Verse 13

If he does not repent [i.e., if] the wicked [does not repent] of his wickedness.
He will whet His sword The Holy One, blessed be He, [will whet His sword] for him. יטוש means forbira in Old French, to polish, furbish; and He will tread His bow.

Verse 14

And...for him And for the wicked man, the Holy One, blessed be He, has prepared deadly weapons.
for pursuers Heb. לדלקים, for pursuers, as (in Gen. 31:36): "that you pursued (דלקת) me." And this is its meaning: His arrows to slay the wicked who pursue the righteous, the Holy One, blessed be He, will make and prepare them to slay them. Every [instance of] דליקה is an expression of pursuit.

Verse 15

Behold, he travails Heb. יחבל an expression of conception and birth, as (in Song 8:5): "there your mother was in travail with you (חבלתך)."
he conceives mischief, and gives birth to lies Whatever he begets and toils, everything betrays him. The adage says: Whatever lies beget, diminution takes.

Verse 16

Verse 17

Verse 18

I will thank the Lord according to His righteousness When He executes strict justice with righteousness, to judge the wicked according to their wickedness.

Chapter 8

Verse 1

the gittith A musical instrument that came from Gath, where craftsmen were found to make it (Machbereth Menachem p. 60). But our Sages said (Mid. Ps. 8:1): Concerning a nation [Edom] that is destined to be trodden

like a winepress, as it is written (in Isaiah 63:3): "A winepress I trod alone." However, the contents of the psalm do not indicate it.

Verse 2

how mighty is Your name more than the strength of the measure of the earthlings. The earthlings did not deserve that You should cause Your Shechinah to rest among them.
for which You should bestow Your majesty upon the heavens It is fitting that You bestow it upon the heavens. But You, with Your great humility...

Verse 3

Out of the mouth of babes and sucklings You have established strength You caused Your Shechinah to rest in the Temple, and You decreed that we thank You. This is strength [that emerges] from the mouth of the Levites and the priests, who are people raised in filth like babes and sucklings. [The word] עוללים is an expression of (Job 16:15) "and sullied my radiance in the dust," and because of the filth, all infants are called עוללים.
because of Your adversaries To inform them that we are Your people.
to put an end to the disgrace of the enemy and avenger, who says, "You are no better than the other nations." But I, when I see Your heavens, etc.,... I wonder in my heart, what is man that You should remember him?

Verse 4

Verse 5

Verse 6

Yet You have made him slightly less than the angels, etc. Heb. מאלהים, which is an expression of angels, for You gave power to Joshua to still the sun and to dry up the Jordan, and to Moses to split the waters of the Sea of Reeds and to ascend to the heavens, and to Elijah to resurrect the dead.

Verse 7

Verse 8

Flocks and cattle Heb. צנה ואלפים [equivalent to] צאן ובקר, like (Deut. 7:13), "the young of your cattle צנה ".(אלפך) is an expression of industry, as (in Num. 32:24), "and enclosures for your flocks (לצנאכם)"; oveyledic in Old French, enclosures to pen the small livestock. There are many Aggadic midrashim, but they do not fit the verses.

Chapter 9

Verse 1

to brighten the youth Heb. על מות לבן. Some interpret על מות לבן, on the death of Absalom, but this interpretation is not plausible because he [David] states: לבן ; he does not state הבן. Others interpret על מות לבן [as referring to] Nabal. Neither is this plausible, to invert the name. Moreover, no mention is made of him in the psalm. (The preceding paragraph does not appear in most editions.) I saw in the Great Masorah that it is one word, judging by the fact that it is compared to (below 48:15): "He will lead us as in youth (על מות)." Menachem and Dunash interpreted what they interpreted, but it does not seem correct to me. I saw in the Pesikta (d'Rav Kahana, p. 25a) that the chapter deals with Amalek and Esau (as in verse 6): You rebuked nations; You destroyed a wicked man. But I say that this song, למנצח על מות לבן, is for the future, when the childhood and the youth of Israel will be brightened; their righteousness will be revealed and their salvation will draw near, that Esau and his seed will be erased, according to our Torah. (The last phrase does not appear in most editions.) על מות means childhood. לבן is like ללבן, to whiten. Menachem interpreted על מות לבן, melodies to teach, and this is its interpretation: To the conductor למנצח, to the conductor, melodies to teach, in which case לבן is equivalent to להבין ולבונן, to understand and to comprehend; על מות, named for a musical instrument called עלמות, as is stated (below 46:1): "on alamoth-shir." Dunash (p. 15f) interpreted לבן as the name of a man whose name was Labben, who fought with David in those days, and the Psalmist's statement, "You rebuked nations, You destroyed a wicked man"this wicked man is Labben, who slew innocent people. Although you do not come upon a man named Labben anywhere else but this place, you find the same with other names, which are found in Scripture only once. (This entire account of Dunash's interpretation does not appear in early mss. Menachem's interpretation is presented very briefly.)

Verse 2

all your wonders the final redemption, which is equal to all the miracles, as is stated (in Jer. 23: 7): "when they shall no longer say, As the Lord lives, Who brought up, etc."

Verse 3

Verse 4

Verse 5

my judgment and my cause Heb. משפטי ודיני, words doubled in Scripture, for there is no difference between them, as (in Job 16:19): "my Witness is in heaven, and He Who testifies for me is on high"; (ibid. 40:18), "His limbs are as strong as copper, his bones as a load of iron."
my judgment and my cause in heaven (?).
You sat on the throne The throne of judgment.

Verse 6

You rebuked nations [This alludes to Amalek, described in Num. 24:20 as] "Amalek is the first of the nations."
You destroyed a wicked man Esau.
You erased their name "For I will surely erase the remembrance of Amalek" (Exod. 17:14).

Verse 7

The enemy has been destroyed for the swords of hatred are perpetually upon him like a sharp sword. Another explanation: חרבות לנצח that enemy, the swords of whose hatred were upon us forever. That is the one concerning whom it is stated (in Amos 1:11): "and kept their fury forever." Another explanation: חרבות is an expression of destruction, and this is its interpretation: The enemy has been destroyed; his ruins are perpetual. And so it is stated (in Ezek. 35:9): "I will make you perpetual desolations, and your cities shall not be restored."
and You have uprooted the cities "Should Edom say, 'We are poor, but we will return and build the ruins'? So said the Lord of Hosts: 'They shall build, but I shall demolish'" (Malachi 1:4).
their remembrance is lost at that time.

Verse 8

But the Lord shall sit forever, etc. The Name shall be complete and the throne shall be complete, as it is written כסאו, but before it is erased, it is written (in Exod. 17:16): "For a hand is on the throne (כס) of the Eternal (י-ה)." The throne is lacking [i.e., it is spelled defectively] and the Name is divided [i.e., the final two letters of the Tetragrammaton are missing].

Verse 9

But He judges the world with righteousness, kingdoms with equity Until the coming of the end, He was wont to judge them with clemency according to the equity found in them. He would judge them at night, when they would sleep and commit no sins.

Verse 10

And the Lord shall be a fortress for the crushed Heb. לדך, an expression of crushed, amenuyze in Old French. In the future, when He establishes His throne for judgment, He will be a fortress for Israel, who are crushed.
for times of distress lit., for times in distress.

Verse 11

Verse 12

Sing praises to the Lord, Who dwells in Zion When He restores His dwelling to Zion, they will praise Him in this manner.

Verse 13

remembers them The blood that was shed in Israel.

Verse 14

Be gracious to me, O Lord now in exile.
You Who raise me up with Your redemption.

Verse 15

Verse 16

Nations have sunk This is the praise that I will tell.

Verse 17

The Lord is known All this is part of the praise: The Lord is known to the creatures; [it is known] that He governs and rules and wreaks vengeance upon His enemies, for He performs justice upon them, "justice" in French.
the wicked man stumbles Heb. נוקש, the wicked man stumbles. Let us meditate over this forever.
הגיון סלה, lit. a constant meditation. Let us meditate over this forever.

Verse 18

to the grave Said Rabbi Nehemiah: Every word that requires a "lammed" in the beginning, Scripture places a "hey" at the end, e.g. מצרימה, to Egypt (Gen. 12:10); מדברה, to the desert (I Kings 19:15). They asked him: Is it not written: May the wicked return to the grave (לשאולה)? Replied Rabbi Abba bar Zavda: To the lowest level of Sheol. What does it mean that they will return? After they emerge from Gehinnom and stand in judgment and are found guilty, they return to the lowest level of Gehinnom.

Verse 19

For the needy shall not be forgotten forever [i.e.,] Israel, the needy, [shall not be forgotten] from visiting upon them as they [the wicked nations] enslaved them, neither shall the hope of the poor be forgotten to eternity.

Verse 20

Arise, O Lord David was praying before the Holy One, blessed be He, that He rise and hasten to do this.
let...have no power [i.e., let] the wicked man [not] enjoy longevity in his greatness.
for Your anger Because of the anger with which they angered You in Your sanctuary.

Verse 21

mastery Heb. מורה, mastery and a yoke (Mid. Ps. 9:16). Another explanation: מורה is an expression of hurling, as (in Exod. 15:4), "He hurled (ירה) into the sea." Others say that מורה is an expression meaning a razor.
let the nations know that they are human and not deities, that their might should rule.

Chapter 10

Verse 1

You hide in times of distress You hide Your eyes in times of distress.

Verse 2

he pursues Heb. ידלק, he pursues, as (in Gen. 31:36): "that you pursued (דלקת) me?"
they are caught The poor are caught in the plots that the wicked devise against them.

Verse 3

For the wicked man boasts This refers to "O Lord, why do You stand from afar," for now the wicked man boasts that he achieves all the desire of his soul.
and the robber congratulates himself for having blasphemed the Lord And the robber praises himself, saying that he has blasphemed the Lord, yet he will have peace.
congratulates Heb. בֵּרַךְ, like בֵּרַךְ, an expression of the past tense. You should know [that this is so,] for if it were a noun, the accent would be on the first letter and it would be vowelized with a "pattah" [meaning a "seggol" under the "resh"], but this one is vowelized with a small "kamatz" [i.e., with a "tzereh"] and it is accented below on the "resh." Do not wonder about בֵּרַךְ, that he did not say: בֵּרַךְ, because many words spelled with a "resh" are vowelized in this manner, e.g. (below 74:18), "an enemy blasphemed (חֵרֵף) the Lord," and it does not say חֵרֵף.
blasphemed Heb. נאץ, like חֵרֵף and Menachem interpreted every expression of נאוץ in this manner.

Verse 4

A wicked man at the height of his anger When he is haughty, and he lifts up and holds his face erect, and his anger is at its height.
He will not seek All his thoughts tell him, "The Holy One, blessed be He, will not seek anything that I may do because there is no judgment."
there is no God There is no judgment, and there is no judge.

Verse 5

prosper Heb. יחילו, prosper, and similar to this is (in Job 20:21): "therefore shall his goods not prosper (יחיל)." Others explain יחילו like (II Sam. 3:29): "May it rest (יחולו) upon the head of Joab."
Your judgments are far removed from him Your judgments of pains and punishments are removed and distanced from him, for they do not come upon him.
All his adversaries he blows at them With a blowing of wind, he blows at them, and they fall before him.

Verse 6

"for all generations I will not be in adversity" Adversity will not befall me throughout my generations.

Verse 7

and guile Heb. ותך, an expression of an evil thought that lodges constantly in his midst.

Verse 8

his eyes spy on Your army The eyes of Esau lurk for Israel, who are Your army.
on Your army Heb. לחלכה ; (verse 14), "upon You Your army (חלכה) leaves." Both of them are in the masorah as words spelled with כה instead of ך,

like (Exod. 7:29), "upon you (ובכה) and upon your people"; (Prov. 2:11), "discretion shall guard you (תנצרכה) (Exod. 29:35), "I commanded you (אתכה)"; (I Sam. 1: 26), "who was standing with you (עמכה)." We learn from the masorah that חלכה is like חילך, Your army. But Menachem (p.89) interprets לחלכה יצפנו and so חלכה יעזב like (verse 10), "and helpless ones (חלכאים) shall fall into his power," a word meaning humble and moaning. Accordingly, כה is [part of] the radical.

Verse 9

Verse 10

He crouches, he bows down So is the habit of the lurker; he crouches and lowers [himself] and makes himself small in order to be inconspicuous.
and an army of broken people fall by his signals Heb. חלכאם, an army of broken people. I saw in the great masorah that חלכאים is one of fifteen words that are written as one word and read as two words, as is בגד in the verse (Gen. 30:11) commencing "And Leah said." Also (in Deut. 33:2), "a fiery Law (אשדת) is to them"; (Isa. 3: 15), "What do you mean (מלכם) that you crush My people?" Also this word means חל כאים, an army of broken people. כאים is an expression of (below 109:16) "and a broken-hearted one (ונכאה לבב) to kill." If you say that the "nun" is the radical, (Ezek. 13:22) "Because you have broken (הכאות) the heart of the righteous" will prove that [it is not]. We learn that the "nun" of נראה is like the "nun" of (I Sam. 15:9) נמבזה and the "nun" of (Jer. 6:14) נקלה, and so is its interpretation: and...fall by the signals of this wicked man, with his hints and his winks, an expression of (Isa. 41:21) "present your signals (עצמותיכם)." and (ibid. 33:15) "and closes (ועצם) his eyes," an army of poor people. Another explanation: בעצומיו, by his mighty men. Said Rabbi Simon: This wicked man puts into his "callirus," meaning army, only mighty men like himself, as it is said (in Dan. 3:20): "And he commanded the mighty warriors who were in his army to bind Shadrach, Meshach and Abed- nego" (Mid. Ps. 10:5). However, Menachem, (p. 89) interprets חלכאים as "poor and weak (וחלך)," the "chaf" being a radical.

Verse 11

Verse 12

Verse 13

Why did a wicked man blaspheme the Holy One, blessed be He? Because he said in his heart that You do not seek.

Verse 14

You saw what he does, and You remain silent.
for You So is Your custom, that You look at mischief and provocation.
to give with Your power With Your power, You lend a hand to the wicked to prosper with their wickedness.
upon You Your army leaves Your people Israel, who are Your army, leave the burden upon You that You should execute justice upon the wicked.
Menachem (p. 132) interprets יעזב as an expression of help, as (in Exod.

23:5): "you shall help (עזב תעזב) with him." He interprets חלכה as an expression of "poor and weak (חלך)," the "chaf" being a radical. You would help the orphan in the early days.

Verse 15

Break the arm of the wicked Esau.
but as for the evil one—You will seek his wickedness and not find [it] As for the wicked of Israel, when they see the wicked [of the nations] prospering, their heart inspires them to deal wickedly, but when You break the arm of the wicked, if You were to come [then] to seek the wickedness of the wicked of Israel, You would not find it.

Verse 16

The Lord is King forever and ever after the nations perish from His land.

Verse 17

Verse 18

To judge the orphan To perform judgments for Israel, the orphans, and crushed people.
that he no longer continue Ishmael and Esau.
to break the weak To crush and break the weak and sick.

Chapter 11

Verse 1

How do you say to my soul, "Wander from your mountain, etc. This is on the order of (I Sam. 26: 19): "for they have driven me today from cleaving to the Lord's heritage," for they drove him out of the [Holy] Land to outside the [Holy] Land, and here he says, "I took refuge in the Lord [hoping] that He would restore me to cleave to His heritage. How do You, who drive away my soul, say to me,... "Wander from your mountain"? Pass over your mountain, you wandering bird. For every wandering person is compared to a bird that wanders from its nest, as it is written (in Prov. 27:8): "As a bird wandering from its nest, so is a man wandering from his place." For your nest has wandered, because we have driven you from the entire mountain like a wandering bird. The masoretic spelling is נודו [plural] because it is also expounded on in reference to Israel, that the nations say that to them.

Verse 2

For behold the wicked Doeg and the informers of the generation who cause hatred between me and Saul.
tread The expression of treading is appropriate for the bow, because if it is stout, he must place his foot on it when he wishes to bend it.
the bow They have directed their tongue treacherously [as] their bows (Jer. 9:2).
they set their arrow on the bowstring lit. the cord [the string], of the bow, corde d'arche in French, a bowstring.
in the dark In secret.
at the upright of heart David and the priests of Nob.

to shoot ajeter in French.

Verse 3

For the foundations were destroyed Because of you the righteous priests of the Lord, who are the foundation of the world, were slain.
what did the righteous man do David, who did not sin, what did he do in this entire matter? [He said to Doeg,] You shall bear the iniquity, not I.

Verse 4

The Lord is in His Holy Temple Who sees and tests their deeds, and although His throne is in Heaven and is lofty, His eyes see you on the earth.

Verse 5

The Lord tries the righteous And if, because I suffer and am pursued by you, you boast, saying (below 71:11), "God has forsaken him," it is not so, but so is the custom of the Holy One, blessed be He, to chasten and to test the righteous but not the wicked. This flax workeras long as he knows that his flax is of high quality, he beats it, but when it is not of high quality, he crushes it only a little because it breaks.
His soul hates He lays away the recompense for his iniquities for the "long world," and then He showers [punishment] upon them [sic] in Gehinnom.

Verse 6

charcoal Heb. פחים, an expression of charcoal (פחם).
burning Heb. זלעפות, an expression of burning. Menachem (p. 79) interprets it as an expression of (Isa. 28:2) "a storm of destruction (שער קטב)." Likewise, (in Lam. 5:10), "because of the heat of (זלעפות) hunger"; (below 119:53), "burning (זלעפה) seized me." That is to say, (as in Ezek. 27:35), "became greatly alarmed (שערו שער)." (The quotation from Menachem appears only in several early printed editions, and not in any manuscript.)

Verse 7

For the Lord is righteous; He loves [workers of] righteousness and has mercy on the righteous and loves those whose faces see the straight [way], in whose sight the straight way is proper.
whose faces approve of the straight This refers to "The Lord is righteous; He loves [workers of] righteousness and those whose faces approve of the straight [way]." Our Sages [Mid. Ps. 11:2, Sanh. 26a, Lev. Rabbah 5:5] interpreted "the wicked tread the bow" as referring to Shebna and his company, and they interpreted "the upright of heart" as referring to Hezekiah and his company.
For the foundations are destroyed If the foundations are destroyed by them, what did the Righteous One of the world accomplish? The sequence of verses, though, does not concur with the Midrash.

Chapter 12

Verse 1

on the sheminith The eight stringed harp.

Verse 2

are gone Heb. גמר, lit. finished, destroyed.
have vanished Heb. פסו, faylirt in Old French, to lack, fail.
for the faithful have vanished from the sons of men Everyone betrays me and spies out the places where I hide, and tells Saul (54:2): "Is not David hiding with us?"

Verse 3

with a double heart Lit. with a heart and a heart; with two hearts. They feign friendliness, but there is hatred hidden in their heart.

Verse 4

Verse 5

With our tongue we will overpower With our tongue we will gain strength.

Verse 6

Because of the plunder of the poor Because of the plunder of the poor who are robbed by you for example, I myself and my men and the priests of Nob and because of the cry of the needy, the Lord shall say, "Now I will rise to their help."
I will grant them salvation, He shall speak I will grant them salvation, He will speak concerning them.
יפיח is an expression of speech. There are many [examples] in the Book of Proverbs, and in Habakkuk (2:3): "and He shall speak (יפיח) of the end, and it shall not fail." However, Menachem (p. 141), interpreted it as an expression of a snare, as (below 124:7) "the snare (הפח) broke."

Verse 7

The sayings of the Lord are pure sayings for He has the ability to fulfill them, but the sayings of the sons of men are not sayings when they die and are unable to fulfill [them].
pure Clear and permanent. Whatever He promises He does, for He promised me salvation and the throne.
silver refined They are like refined silver that is exposed to the entire land. exposed Heb. בעליל, an expression of revealing; in the language of the Mishna (Rosh Hashanah 21b, see Gemara): "whether it was plainly (בעליל) visible or whether it was not plainly (בעליל) visible, etc." Others explain בעליל as an expression of elevation, and this is its explanation: silver refined with the best earth. That is to say, like silver that is refined with the best earth and its upper layer, because a person makes a crucible to refine the silver from the best earth. Another explanation: בעליל is like בעלי, with a mortar (as in Prov. 27:22): "among grain with a pestle," which is the name of a utensil in which [grain] is crushed. Similarly, בעליל is the crucible in which gold and silver are smelted. However, this does not seem correct because he does not call עלי the mortar in which [the grain] is crushed, but the handle of the pestle with which they crush. This is called pilon in French, pestle. Another explanation: בעליל is an expression of the master of a hand, i.e., the master of the earth, and the praise of the word applies to God. Targum Jonathan, too, renders it as an expression of lordship. He

says that His sayings are like silver, refined by the Lord of the earth, Who is God, for He refined and clarified them.

Verse 8

shall guard them Those poor and needy people being pursued by this generation, who are informers.

Verse 9

Wicked men walk on all sides to hide traps to cause me to stumble. when the basest to the sons of men is elevated Heb. כרם זלות לבני אדם [They walk on all sides] because of their envy, for they are jealous of my greatness, that I was taken from behind the sheep to be a king. This is the interpretation of כרם זלות לבני אדם: when a man considered by the sons of men to be base is elevated. This is on the order of the passage elsewhere (below 118:22): "The stone that the builders rejected became a cornerstone." The Midrash Aggadah interprets it concerning Israel in the future, when they will be elevated. [Unknown Midrashic source] Menachem interprets כרם זלות לבני אדם (pp. 78, 164): like a gluttonous wild ox to devour the sons of men. Accordingly, כרם is rendered: like a רים or ראם, and זלות is like (Deut. 21:20) זולל וסבא, "a glutton and a drunkard." The following is its interpretation: The wicked walk on all sides around the poor man; the wicked walk to swallow him for naught, as a wild ox to swallow the sons of men.

Chapter 13

Verse 1

Verse 2

How long Four times, corresponding to the four kingdoms [Babylon, Persia, Greece, and Edom] and it is stated concerning all Israel.

Verse 3

Verse 4

lest I sleep the sleep of death For death is called sleep, (as in Jer. 51:39): "and sleep a perpetual sleep."

Chapter 14

Verse 1

The fool said in his heart, etc. David recited two psalms in this Book, in one manner [with almost identical wording]: the first one concerning Nebuchadnezzar and the second one (ch. 53) concerning Titus. In this one, he prophesied concerning Nebuchadnezzar, who was destined to enter the Temple and to destroy it, with not one [man] of all his armies protesting against him.

“There is no God” and “I will ascend above the heights of the clouds.”
they have committed abominable deeds Heb. עלילה, deeds.

Verse 2

Verse 3

All have turned away, etc. Not one man of his armies protested against him.
they have spoiled Heb. נאלחו, have turned to rot.

Verse 4

Did not...know? Did they not know at the end what had befallen them?
Those who devoured My people The seed of Nebuchadnezzar.
partook of a feast Heb. לחם, lit. bread. They made a feast (as in Dan. 5:1) “made a huge feast (לחם).”
they did not call upon the Lord They neither considered Him nor remembered His wondrous and awesome deeds at their feast, and [they] used His vessels.

Verse 5

There they were in great fear For recompense was paid to Belshazzar king of Babylon [causing him] to be in great fear, as it is stated (in Dan. 5:6): “Then the king’s color changed, his thoughts terrified him, the joints of his loins came loose, and his knees knocked against each other.” But our Sages explained this (Sanh. 104b, Mid. Ps. 14:4) as referring to the heathens: Whoever does not rob Israel does not experience a pleasant taste in his food. Those who devoured my people felt as though they ate bread, for they experienced a pleasant taste.
for God is in the generation of a righteous man In the generation of Jeconiah, who were righteous.

Verse 6

You put to shame the counsel of the poor You say that the counsel of Israel is shameful, for they trust in the Lord because He is their refuge.

Verse 7

O that Then the day will arrive when He will give out of Zion the salvation of Israel in the future; then Jacob shall rejoice; Israel shall be glad.

Chapter 15

Verse 1

Verse 2

and speaks truth in his heart The good that he says in his heart is true. He is not a hypocrite [lit. one in mouth and one in heart].

Verse 3

He did not slander with his tongue Ankuza in Old French, to accuse, as (in II Sam. 19:28) "And he slandered (וירגל) your servant." This psalm is to inform us of the [proper] measure of piety.
neither did he take up reproach Rapporta in Old French, to report.
upon his kinsman If his kinsman committed a transgression for which he was punishable, he would punish him with justice, and he did not bear upon himself his reproach, that the reproacher should have an excuse to say, "So-and-so, your relative, committed such-and-such a sin, and you covered up for him."

Verse 4

A base person is despised in his eyes One who is base with his wickedness is despised in the eyes of the righteous man, e.g. Hezekiah, who dragged his father's remains in disgrace.
he swears to hurt himself.
and does not retract his oath. How much more does he not retract it if it concerns something that is not to his hurt!

Verse 5

nor did he accept a bribe, etc. against a poor man, to condemn him in judgment by judging perversely. Our Sages explained it further to mean that he would not accept a bribe to exonerate him in judgment, and he certainly will not take a bribe to pervert the judgment.
shall not falter and he deserves to sojourn in Your tent.
shall not falter forever If he falters, his faltering will not be permanent faltering, but he will falter and ascend.

Chapter 16

Verse 1

A michtam of David Our Sages said (Sotah 10b, Mid. Ps. 16:1): Of David, who was poor (מך) and perfect (ותם), whose wound (מכתו) was perfect (תמה), for he was born circumcised. However, the sequence of the verse here does not lend itself to be interpreted according to the Midrash. There are psalms prefaced by the title לדוד מכתם, which may be interpreted: This song is David's, who was poor and perfect, but here, where it is stated מכתם לדוד, it cannot be interpreted in this manner. I therefore say that it is one of the names of the various types of melodies and the variations in the music. Another explanation: מכתם is an expression of a crown, like כתם, meaning that David was accustomed to say, "O God, guard me for I have taken refuge in You." And this was to him as a crown, as it is stated (5:13): "You shall crown him with will."

Verse 2

You should say to the Lord, "You are my Master, etc." David addresses the Congregation of Israel. "It is your duty to say to the Lord, 'You are the Master, and You have the upper hand in all that befalls me.'" Another explanation: You should say to the Lord, "You are my Master." He [David] was saying this to his soul. Similarly, we find on this order (in II Sam. 13:39): "And David longed," which means: And the soul of David longed. Here too, "You, my soul, have said to the Lord," you my soul, should say

to the Holy One, blessed be He. (The second interpretation appears in very few early editions.)
my good is not incumbent upon You. The benefits that You do for meit is not incumbent upon You to bestow [them] upon me, because You do not benefit me on account of my righteousness.

Verse 3

For the holy ones who are in the earth For the sake of the holy ones who are buried in the earth, who walked before You with sincerity.
and the mighty ones in whom is all my delight They are the mighty ones in whom is all my delight and for whose sake all my necessities are accomplished.

Verse 4

May the sorrows...increase All this you should say to the Lord, "May the sorrows of those who do not believe in You increase," viz. those who hasten and scurry to idolatry. Another explanation: מהרו is an expression of מֹהַר, dowry, douaire in French.
I will not pour their libations of blood I will not be like them, to sprinkle blood for pagan deities, neither will I take up the name of pagan deities upon my lips.

Verse 5

The Lord is my allotted portion and my cup All my benefit is from Him. Another explanation: כוסי means "my share," as (in Exod. 12:4): "you shall make your count (תכסו) on the lamb." This is how Menachem (p. 107) associated it.
You guide my destiny It is You Who placed my hand on the good share, as it is stated (in Deut. 30:19): "I have set life and death before you...Choose life..." as a man who loves one of his sons and lays his hand on the better share, saying, "Choose this one for yourself."
guide Heb. תומיך. You lowered my hand onto the portion, an expression of (Ecc. 10: 18): "the rafter sinks (ימך)," is lowered. In this manner it is expounded upon in Sifrei (Deut. 11:26, 27). It can also be interpreted as an expression of support, according to the Midrash Aggadah, as (in Gen. 48:17) "he supported (וימחך) his father's hand."

Verse 6

Portions have fallen to me in pleasant places When the lot fell to me to be in Your portion, it is a pleasant portion. Also, such an inheritance is pleasing to me.

Verse 7

I will bless the Lord Until here, David prophesied concerning the Congregation of Israel, that she would say this, and now he says, "I, too, will bless the Lord, Who counseled me to choose life and to go in His ways."
even at night my conscience instructs me to fear Him and to love Him. Our Sages though, (Mid. Ps. 16:7) explained it as referring to our father Abraham, who learned Torah by himself before the Torah was given, but we must reconcile the verses according to their sequence.

Verse 8

I have placed the Lord before me constantly In all my deeds, I have placed His fear before my eyes. Why? Because He is always at my right hand to help me so that I should not falter. Another explanation: I have placed the Lord before me constantly. [This alludes to] the sefer Torah [that] was with him [for him] to read all the days of his life [as in Deut. 17:19]. This is what he states: "from my right hand I will not falter," meaning that because of the Torah in which I am engaged, which was given with His right hand, I will not falter. (This interpretation does not appear in any manuscript. It does, however, appear in several early printed editions.) Rashi to Sanhedrin explains that the "right hand" alludes to the Torah scroll that the king would carry suspended from his arm. David is confident that in the merit of that scroll, he will not falter.

Verse 9

Therefore, my heart rejoiced, etc. because I am confident that You will not forsake my soul to the grave. Since, concerning the iniquity of a grave transgression which I committed, You sent me the tidings (in II Sam. 12:13): "Also the Lord has removed your sin," certainly from now on You will not forsake me [to cause me] to turn away from You.

Verse 10

Verse 11

You shall let me know the way of life This is the future tense, not an expression of prayer.
the fullness of joys Endless joy. That is the joy of the future. (Found only in certain manuscripts.)
in Your presence Joys that are before You, in a company that is near You.

Chapter 17

Verse 1

Verse 2

May my judgment come forth from before You May the sins for which I deserve to be judged with torments, go forth from before You and not come before You in judgment.
may Your eyes see [my] upright acts If I have merits, may Your eyes see the upright acts.

Verse 3

You have tried my heart, etc. I know that I am guilty of a transgression, and, if the judgment of its punishment comes before You, I will not be declared innocent in the judgment, for You have already tried my heart.
You have visited [upon me] at night at eventide for the iniquity of Bathsheba, concerning which it is stated (in II Sam. 11:2) "And it came to pass at the time of evening, that David arose, etc."
You have refined me You have tested me.
and not found You have not found in me Your desire.

If I think, let it not pass my mouth If it enters my thoughts again to be tried before You, let it not pass my mouth to say again, "Try me, O Lord, and test me," as I have already said, as is written (26:2) "Try me, O Lord, and test me," for David asked the Holy One, blessed be He, "Why do they say, 'the God of Abraham,' yet they do not say, 'the God of David'?" He replied, "I tested him with ten tests, and he was found perfect." He [David] said, "Try me and test me," as appears in tractate Shabbath (?).

Verse 4

As for man's deeds, because of the word of Your lips, etc. To support my feet, etc. From then on, for every deed of man that I came to perform, I watched myself because of the word of Your lips; [I watched] the ways of the profligate, to turn away from them, so that I should not walk in them, but [would] support my feet constantly in Your paths, that my feet should not falter from them. Another explanation: For the deeds of man according to the word of Your lips, etc. Since a person must use his deeds according to the uprightness (decree - early editions) of the word of Your lips, as You said, "You shall not commit adultery," I kept myself from the ways of the profligate although I behaved unseemly according to the good You have done.

Verse 5

To support my feet From then on, for every deed of man that I did improperly, may Your eyes see the upright deeds, but my judgment shall go forth from before you.

Verse 6

because You shall answer me, O God Because I am confident that You will answer me.

Verse 7

Distinguish Your kind acts Heb. הפלה, esevre in Old French, to separate, as (in Exod. 33:16): "and I and my people will be distinguished (ונפלינו)." With Your right hand You save those who take refuge in You from those who rise up against them. (This does not appear in manuscripts or in most early editions.) [The literal meaning is:] Distinguish Your kind acts, You Who save those who take refuge, etc. This is a transposed verse, meaning: Distinguish Your kind acts to save with Your right hand those who take refuge, etc.

Verse 8

as the apple Heb. (כאישון). That is the pupil (lit. the black) of the eye, on which the vision depends. Because it is black, it is called אישון, an expression of darkness, and the Holy One, blessed be He, prepared a guard for it, viz. the eyelids, which constantly cover it.

Verse 9

who have robbed me Because of this: my enemies, who encompass me to take my life, rob me.

Verse 10

[With] their fat, they closed themselves up With their fat, they closed their heart and their eyes from looking at Your deeds, in fear of You.

Verse 11

[By] our footsteps they surround us now By our footsteps, the enemies surround us now, and they set their eyes roaming over the land, to raid the land. It appears to me that David prayed this prayer after the incident of Uriah and Joab had happened to him, and the Israelites were in the land of the children of Ammon besieging Rabbah (II Sam. 11), and David feared that they would be defeated there because of the sin that he had committed, and the Philistines, Moab, Edom, and all the evil neighbors of Eretz Israel, who looked forward to the day of their misfortune, would hear and march against them.

Verse 12

which yearns Heb. יִכְסַף, yearns, as (in Gen. 31:30): "for you yearned (נִכְסַף נִכְסַפְתָּ)."

Verse 13

confront him The enemy.
bring him down to his knees Beat his legs, and he will kneel and fall.
rescue my soul from every wicked man who is Your sword, for You give him the power to rule, to requite those who are bound to You.

Verse 14

Of those who die by Your hand I choose to be one of those who die by Your hand on their bed.
of those who die of old age Heb. מִמְתֵי. Of those who die of old age, after they have "rusted" (חלודה), rodijjl in Old French, [rouille in Modern French] rust, and of the righteous, whose share is in life.
and whose belly You will fill with Your hidden treasure And of those whose innards You will fill with Your good, which You have hidden for those who fear You.
their abundance Their property that they leave over when they die.

Verse 15

I will see Your face with righteousness In the future, take my judgment away from before You and grasp the righteous deeds that I have performed, and through them I will see Your face.
I will see Your face with righteousness in the future (Mid. Ps. 17:13), or I will see Your face with righteousness Take my judgment away from before You and grasp the righteous deeds that I have performed, and through them I will see Your face. In other editions, this is one interpretation: I will be satisfied with Your image upon the awakening I will be satisfied with the vision of Your image when the dead awaken from their sleep. In many editions, the following appears at this point: Another explanation: I will be satisfied from seeing Your face when the dead awaken from their sleep, for they are in the likeness of Your image, for so it is stated (in Gen. 9:6): "For in the image of God, He made man."

Chapter 18

Verse 1

on the day the Lord saved him etc. When he became old and all his troubles had already passed over him and he was saved from them.
and from the hand of Saul Was not Saul included? But [he is mentioned specifically] because he was the harshest to him and pursued him more than all of them. Similarly, you say (in Josh. 2:1): "see the land and Jericho."

Verse 2

I love You Heb. אֶרְחָמְךָ, I love You, as the Targum renders (Lev. 19:18): "and you shall love your neighbor," וּתְרַחֵם.

Verse 3

my rock For You saved me at the Rock of the Divisions (I Sam. 23:28), when I was trapped between Saul and his men, to be caught, as it is stated (in I Sam. 23:26): "but Saul and his men were encircling to David and his men etc."
and my fortress Heb. וּמְצוּדָתִי, an expression of a fortress.
my rock Heb. צוּרִי, an expression of a rock.
I will take refuge Abrier in French (to protect, cover; cf. Rashi to Isa. 30:2, Joel 4:16).
I will take refuge in Him I will take shelter in His shade, as the matter is stated (in Job 24:8): "and without shelter (מחסה) they embrace the rocks," because the rocks are a shelter and a shield for the travelers from the winds and from the downpour of rains.

Verse 4

With praise I call to the lord With praises I call Him and pray before Him constantly, i.e., even before the salvation I praise Him, because I am confident that I will be saved from my enemies.

Verse 5

Bands of death have encompassed me On many occasions wicked men have surrounded me. אפפוני is like סבבוני. Similarly (below 40:13), "For countless evils...have encompassed (אפפו) me."
Bands of death Heb. חֶבְלֵי, camps of enemies, as (in I Sam. 10:5): "a band (חבל) of prophets." But Jonathan renders: as a woman who sits on a birthstool, an expression of the pangs (חבלי) of a woman in confinement.
and streams of scoundrels That too is an expression of troops that flood like a stream.

Verse 6

Bands of the nether world Like "bands of death," camps of wicked men, and I - what did I do?

Verse 7

When I am in distress, I call I would always call upon the Lord.

Verse 8

The earth shook and quaked This is not connected to the preceding verse, but its beginning is connected to its end; i.e., when He was angered, the earth shook and quaked. [The word] כִּי is used as an expression of "when." When He was angered and came to wreak the vengeance of His people, His servants, on Pharaoh and his people, the earth shook and quaked.

Verse 9

Smoke went up in His nostrils (En ses nariles in Old French, in his nostrils.) So is the custom of every anger, to cause smoke to ascend from his nostrils.

Verse 10

And He bent the heavens, and He came down to pass through the land of Egypt. “He came down” is to be understood in its simple meaning. Another explanation is “i atonvit” in Old French, to flatten, as (in Exod. 39:3), and the radical is רדד.

Verse 11

He swooped Heb. וידא, He flew, as (in Deut. 28:49), “as the eagle swoops (ידאה).”

Verse 12

the darkness of waters that are in the thick clouds of the skies are the darkness that is about Him. Lest you say that within the darkness there is no light, Scripture tells us: From the brightness before Him, and from within His partition, His thick clouds that are about Him are split, and hail and coals of fire pass through them.

Verse 13

passed Heb. עברו, trepasant in Old French, passed. The hail split and passes through onto the Egyptians at the Sea of Reeds.

Verse 14

Verse 15

Verse 16

And the depths of the water appeared when the sea split.
the foundations of the world were laid bare for all the waters in the world split.
by the blast from the blowing.

Verse 17

He sent forth from on high His angels to save Israel from the sea and from the Egyptians.
He drew me out Heb. ימשני, an expression of drawing out, as (in Exod. 2:10), “I drew him out (משיתהו) of the water.”

Verse 18

Verse 19

They confronted me My enemies would hasten and attack me early on the day of my calamity, but the Lord was, etc.

Verse 20

Verse 21

according to my righteousness According to the righteousness of my following Him in the desert.
according to the cleanness Heb. כֹּבֶר, an expression of cleanness, as (below 24:4), "and pure of heart." Another explanation: He sent forth from on high [and] He took me. [David] said this about himself, concerning the angel who came to the Rock of the Divisions (I Sam. 23:27) to turn Saul away from him, as it is stated: "And an angel came to Saul, etc."
according to my righteousness that I did not slay him when I sliced off the skirt of his coat. [Obviously, Rashi explains verses 8-17 as referring to Israel's departure from Egypt. Only in verse 17 does he suggest the explanation that David refers to his own experiences.]

Verse 22

Verse 23

For all His ordinances were before me I always placed them before my eyes.

Verse 24

Verse 25

Verse 26

With a kind one, You show Yourself kind Because so are His ways, to pay a measure for a measure. Kind...sincere...pure, corresponding to the three patriarchs.

Verse 27

With a pure one a faithful one.
but with a crooked one alluding to Pharaoh.

Verse 28

Verse 29

For You light my lamp when he fought at night with the Amalekite troop that attacked Ziklag, as it is stated (in I Sam. 30:17): "And David smote them from evening until evening to their morrow."

Verse 30

For by You By Your assurance.
and by my God I scale a wall When he came to wage war against Jebus, and he said (in I Chron. 11:6): "Whoever smites the Jebusites, etc. shall be a leader and a prince." Joab brought a green juniper tree, bent it over, suspended himself on it, and scaled the wall. Said David (in Ps. 141:5): "May a righteous man smite me with loving-kindness," and the Holy one, blessed be He, lowered the wall, and he scaled it (Mid. Ps. 18:24).

Verse 31

refined Pure. He promises and He does.

Verse 32

Verse 33

and He makes my way perfect He removed all obstacles from my way until it became perfect and paved.

Verse 34

He makes my feet like hinds The feet of the females stand straighter than those of the males.

Verse 35

so that a copper bow is bent by my arms Heb. ונחתה, an expression of treading the bow, as (below 38:3): "Your arrows were driven (נחתו) into me." Its radical [or its active voice] is נחת. When it is used in the passive voice, a dagesh comes and causes the "nun" to drop out. Hence נחתה is derived from ננחתה as (below 69:4): "My throat is dried (נחר)," derived from ננחר as (in Jer. 6:29): "The bellows is heated נדף ;"(נחר), rattling (in Lev. 26:36) is derived from ננדף ; "My eyes stream (נגרה)" (in Lam. 3:49), is like ננגרה ; "was given (נתנה)" (Gen. 38:14) is like ננתנה ; "they were smitten (נגף)" (II Sam. 10:15) is derived from ננגף. We cannot interpret it as being of the radical חתת, for then it would say נחתתה, as [it says] נעשתה, was done, from נענתה ; עשה, was answered, from ענה. Another explanation: and a copper bow is bent by my arms: חית is an expression of treading a bow, as (below 38:3): "Your arrows were driven (נחתו)." The "nun" is not of the radical but it is like נחלו "gave for inheritance" (in Jos. 14:1), and the copper bow was bent by my arms. Copper bows were hanging in David's house. The kings of the nations would see them and say to each other, "Do you think that David has the strength to bend them? This is only to frighten us." But he would hear [them] and bend the bows before them.

Verse 36

and You have treated me with great humility You have dealt with me with great humility.

Verse 37

You have enlarged my step[s] beneath me One who widens his steps does not fall easily. Similarly, Scripture states (in Prov. 4:12): "When you walk, your steps will not be hampered (יצר)."

slipped Heb. מעדו aluverjert in Old French, to slip.
my ankles Heb. קרסלי. They are the feet from the ankle which is called keville (cheville) in Old Frenchand below [to the heel].

Verse 38

Verse 39

Verse 40

Verse 41

You have given me the back of their necks They would turn the back of their necks to me and flee.

Verse 42

They pray to their idols.
but no one saves them Because it [their prayer] has no power, and they return and call upon the Lord, but He does not answer them.

Verse 43

Then I ground them Heb. ואשחקם, an expression of crushing.
I did pour them like loose mud, which is not thick, as (in Gen. 42:35): "when they emptied (מריקים) their sacks"; (in Jer. 48:11), "has not been poured (הורק) from one vessel to another vessel."

Verse 44

You allowed me to escape from the contenders of the people so that I should not be punished according to Jewish law, for perverting justice or for subjugating an Israelite more than is permitted.
You shall make me the head over nations for whom there is no punishment.

Verse 45

As soon as they hear Even in my absence, as long as they hear my message.
they shall obey me They shall give heed to my bidding and obey my orders.
shall lie to me out of fright.

Verse 46

shall wither Heb. יבלו. They shall become weary, as (in Exod. 18:18): "you shall surely wither (נבל תבל)," which the Targum renders: you shall surely weary. Menachem (Machbereth p. 45) explains it as (in Gen. 18:12): "after I have become old (בלתי)," and he explained נבל תבל in the same manner.
and they shall fear Heb. ויחרגו, an expression of fear; (in Deut. 32:25) "and terror from within," the Targum renders: חרגת, fear of death.
their imprisonments Because of the tortures of the imprisonments in the dungeon where I imprison them and where they torture them. Menachem (p. 94) interprets it as an expression of loosening the girdle, and so he explains it: and they will be loosened of their girdles [meaning they

will be frightened or weakened]. Dunash interprets מתמגרותיהם ויחגרו, and they will be lamed from their shackles, which are placed on their feet. The meaning of ויחגרו is: they will become lame, as the Aramaic for a lame person is חגר.

Verse 47

The Lord lives He Who does all this for me.

Verse 48

Who grants me vengeance Who gives me strength to avenge myself upon my enemies.
and destroys Heb. וידבר, and He slew, an expression of דבר, pestilence. Another explanation: as (in Exod. 3:1): "and he led (וינהג)," which is translated into Aramaic as וּדָבַר. Menachem (p. 61) too associated it in this manner. Likewise, he associated (below 47:4), "He leads (יַדְבֵּר) peoples under us."
instead of me Heb. תחתי, in my place and in my stead, as the matter is stated (in Isa. 43:4): "and I give men in your stead (תחתיך), (verse 3), "I have given Egypt as your ransom. [Cush and Seba in your stead (תחתיך)]."

Chapter 19

Verse 1

Verse 2

The heavens recite the glory of God The Psalmist himself explains the matter: There is neither speech nor words. They do not speak with people but since "their line goes forth throughout the earth" and they give light to the people, thereby the creatures recite the glory of God and give thanks and bless [Him] for the luminaries.
and the sky tells of the work of His hands The stars and planets, which are the work of the hands of the Holy One, blessed be He, and which are there, as it is stated (in Gen. 1:17): "And God placed them in the firmament of the heavens," whence they proclaim His glory.

Verse 3

Day to day utters speech The Creation is renewed from day to day. In the evening, the sun sets, and in the morning it rises. Thereby, the people utter sayings of praise throughout these days and nights, for they teach the people to praise and to give thanks. Menachem interprets [the word] יביע as an expression of a gushing fountain (מעין נובע).
tells knowledge Heb. יחוה, an expression of telling.

Verse 4

Verse 5

Their line goes forth throughout the earth The line of the heavens, which are stretched out over the face of the entire earth, and because of which

their words are at the end of the world, for all speak of the wonders they see.
for the sun He made [i.e.,] the Holy One, blessed be He.
a tent therein In the heavens. From here it is derived that the sun is placed within its case. Tanchuma.

Verse 6

And it is like a bridegroom emerging from his chamber every morning. This is what is meant by "The heavens recite the glory of God."

Verse 7

and its circuit is to their ends The circuit of its orbit is from one end to the other.
and none is hidden from its heat Had the sun been placed in the lowest sky, no man would be able to hide from its heat (Mid. Ps. 18:13) for the sun and the moon are in the second sky, as is stated (in Hagigah 12b): There are seven skies—Vilon, Rakia, Shehakim, Zevul, Machon, Ma'on, Aravothand he counts them in order: Vilon does not serve for anything; in Rakia are the sun, the moon, the stars, and the planets, etc.

Verse 8

The law of the Lord is perfect That too illuminates like the sun, as is written at the end of the topic: "enlightening the eyes," and Scripture states (in Prov. 6:23): "For a commandment is a candle and the Torah is light." Another explanation: and none is hidden from its heat on the Day of Judgment, [as is stated in Malachi 3:19]: "And the sun that comes shall burn them up." But the law of the Lord is perfect; it restores the soul to ways of life and it protects those who study it from that burning, as is stated (ibid. verse 20): "And the sun of mercy shall rise with healing...for you who fear My Name."
the testimony of the Lord is faithful It is faithful to testify for those who study it.
restoring the soul It [the law] restores it [the soul] from the ways of death to the ways of life. The law, the testimony, the orders, the commandments, the fear, and the judgments total six, corresponding to the six orders of the Mishnah. Between each name [of God] are five words including the name itself, corresponding to the Five Books of the Pentateuch. And so [the Psalmist] concludes: "true, altogether just." They are altogether devised with kindness and truth.
making the simple one wise It gives wisdom to the simple.

Verse 9

clear Shining.

Verse 10

Verse 11

and drippings of honeycombs Heb. וְנֹפֶת צוּפִים, sweetness of honeycombs; breche, or bresches, honeycombs. Menachem interprets וְנֹפֶת as an expression of a drop, and so (in Prov. 5:3): "drip sweetness (נפת)"; (ibid. 7:17), "I sprinkled (נפתי) my couch."

Verse 12

for in observing them there is great reward I was careful in its observance because of Your great good that You have hidden away, and according to this usage, עקב is like (Gen. 26:5): "because (עקב) Abraham hearkened to My voice." Another explanation of עקב רב: The end of the Torah scholars is that they will come to greatness. עקב is an expression of the end, and there is a similar expression in the language of the Mishnah (Sotah 9:15): "At the end (בעקבות) of the exile, prior to the coming of the Messiah."

Verse 13

Who understands errors? I was careful with them but it is impossible to be so careful that one does not err in them, and You cleanse me of hidden sins, which were hidden from me; of which I was unaware when I sinned inadvertently.

Verse 14

Also...from willful sins Heb. מזדים, from willful sins.
then I will be perfect Heb. איתם will be perfect. The Sages said (Mid. Ps. 19:17, Lev. Rabbah 5:8): To what can David be compared? To a Cuthite who goes from door to door, and they are more cunning in this matter than any other people. "Give me a drink of water," something that costs no money. After drinking, he says, "Perhaps you have a small onion?" After he gives it to him, he says, "Is there an onion without salt?" After he gives it to him, he says, "Give me a little bread, so that the onion does not harm me." So did David say at first concerning the inadvertent sins, and then concerning the willful sins, and afterwards concerning the rebellious sins. פשעים are rebellious sins, with which one intends to provoke, and so Scripture says (II Kings 3:7): "The king of Moab rebelled (פשע) against me."

Verse 15

be acceptable To appease and placate You.

Chapter 20

Verse 1

Verse 2

May the Lord answer you on a day of distress This psalm was [composed] because he [David] would send Joab and all Israel to war, and he would stand in Jerusalem and pray for them, as the matter is stated (in II Sam. 18:3): "It is better that you be for us from the city as aid." Were it not for David, Joab would not have succeeded in battle.
the name of the God of Jacob Who promised him [Jacob] when he went to Haran and kept His promise; therefore, it is stated: "the God of Jacob."

Verse 3

from His sanctuary From His Holy Temple, in which He dwells.

Verse 4

your meal offerings...burnt offerings They are the prayers that you pray in battle.
fat Heb. ידשנה, an expression of fat, as (in Deut. 31:20): "and it will eat and be satisfied, and it will become obese (ודשן)," i.e., He will accept them [the prayers] willingly like fat burnt offering.

Verse 5

Verse 6

Let us sing praises for your salvation When the Holy One, blessed be He, saves you, we will all sing praises to the Holy One, blessed be He.
and let us assemble in the name of our God Heb. נדגל, let us assemble and become strong.

Verse 7

Now I know This is the praise that we will sing now for this salvation that came to Joab and to Israel: I know that the Omnipresent desired me and has answered me from His holy heavens, for their salvation is my salvation.

Verse 8

These trust in chariots Some nations trust in their iron chariots, and some trust in horses, but we pray in the name of the Lord, because the salvation is His. נזכיר is an expression of burning sacrifices and of prayer, as (in Isa. 66:3): "he who burns (מזכיר) frankincense," (and in Lev. 2:2): "its memorial part (אזכרתה)." Therefore, they kneel and fall...

Verse 9

but we rise and gain strength We gain strength over them, as (below 147:6): "strengthens (מעודד) the humble," an expression of strength.

Chapter 21

Verse 1

Verse 2

may the king rejoice with Your strength Our Rabbis (Mid. Ps. 21:1) interpreted it as referring to the King Messiah, but the matter may correctly be interpreted further as referring to David himself, in order to refute the sectarians, who became bold because of it.

Verse 3

and the speech of Heb. ואמרת, an expression of speech, which has no similar word. Menachem (p. 167), however, brought a [word] similar to it (Ezra 3:7): "by the authorization (כרשיון) of Cyrus, king of Persia."

Verse 4

For You have preceded him with the blessings of the good man Before I asked You, You preceded me with Your blessing through Nathan the prophet (in II Sam. 7:12f.): "then I will raise up your seed...and I will establish the throne of his kingdom forever."
You have placed a gold crown on his head (As in II Sam. 12:30): "And he took the crown of Malkam...and it was [set] upon David's head."

Verse 5

He asked You for life As I fled outside the Holy Land from before Saul, I would pray, "May I walk before the Lord in the lands of the living" (below 116:9).
You gave it to him For You restored me to the land of Israel.
length of days to his kingdom, for You said, "and I will establish the throne of your (sic) kingdom forever" (II Sam. 7:13).

Verse 6

You place Heb. תשוה Menachem (p. 171) interpreted: תשים ,תשוה, and תשית have the same meaning.

Verse 7

You shall make him happy Heb. תחדהו, an expression of חדוה, joy.
before You in Paradise. Our Rabbis, who interpreted it as referring to the King Messiah, brought proof on that matter (from Dan. 7: 13): "and came to the Ancient of days and brought him near before Him." Scripture also states (in Jer. 30:21): "and I will bring him near, and he shall approach Me."

Verse 8

that he should not falter And he trusts in the loving-kindness of the Most High that he should not falter.

Verse 9

Your hand shall suffice for all Your enemies All the smiting of Your hand that You have to bring, bring upon Your enemies.

Verse 10

at the time of Your anger Heb. פניך, at the time of Your fury.
destroy them with His wrath This is a prayer.

Verse 11

You shall destroy their fruit from the earth He prays to the Holy One, blessed be He, that He destroy the descendants of the wicked Esau.

Verse 12

For they have directed evil against You [This was said] regarding the wicked Titus, who said that he had killed Him.
that they cannot execute.

Verse 13

For You shall place them as a portion For You shall place them as a portion, that Israel will divide their money, as it is stated (in Isa. 23:18): "And her commerce and her hire shall be..."
with Your bowstrings You shall set toward their faces With the strings of Your bows, You shall aim Your arrows at their faces.

Verse 14

Exalt Yourself, O Lord, with Your strength over those who rise up [against You], and let us sing and chant.

Chapter 22

Verse 1

ayeleth hashachar The name of a musical instrument. Another explanation: Concerning the nation of Israel, which is a beloved hind (אילת אהבים), who looks forth like the dawn (שחר) (Song 6:10). Our Sages, however, interpreted it as referring to Esther (Mid. Ps. 22:1, Meg. 15b). Menachem (p. 22) interprets אילת as an expression of strength, as (verse 20): "My strength (אילותי), hasten to my assistance."
השחר is an expression of dawn, but Menachem (p. 172) interprets it as an expression of seeking, as (in Prov. 11:27): "He who desires (שֹׁחֵר) good etc." and as (ibid. 7:15) "to look (לשחר) for you."

Verse 2

why have You forsaken me? They are destined to go into exile, and David recited this prayer for the future.
far from my salvation and from the words of my moaning.

Verse 3

I call out by day I call out to You every day, and You do not answer.

Verse 4

But You are holy and You wait to hear the praises of Israel from time immemorial.

Verse 5

Verse 6

Verse 7

But I am a worm He refers to all Israel as one man.

Verse 8

they will open Heb. יפטירו, they open, as (in Exod. 13:12, 13): "all that open (פטר) the womb,...and firstling (ופטר) of a donkey." [Also] (in Prov. 17: 14): "like letting out (פוטר) water."

Verse 9

One should cast his trust upon the Lord Heb. גֹּל like לגל, lit. to roll. A person should roll his burden and his load upon His Creator so that He rescue him.

Verse 10

drew me Heb. גחי, who took me out and drew me out, as (in Job 40:23): "he will draw (יגיח) the Jordan into his mouth."
You made me secure on my mother's breast You prepared breasts for a person, upon which to rely for sustenance.

Verse 11

Upon You, I was cast from birth I was cast from birth since You took me out of the womb, as Scripture states (in Isa. 46:3): "who are carried from birth." From the time the tribes were born, He carried them and led them.

Verse 12

Verse 13

Great bulls Mighty kingdoms.
the mighty ones of Bashan That too is an expression of the bulls of Bashan, which are fat.
encompassed me Heb. כתרוני. They encompassed me like a crown (כתר), which encompasses the head.

Verse 14

a tearing lion Nebuchadnezzar.

Verse 15

like wax Wax, which melts from the heat of the fire.

Verse 16

my palate Heb. מלקוחי. This is the palate which is called palayc (palais) in Old French, gaumen in German. When a person is distressed, he has no saliva in his mouth. Menachem, however, interprets מלקוחי as etenayles in Old French (tongs), like (Isa. 6:6): "with tongs (במלקחים) he had taken it." And the מלקוח is the teeth, which resemble a smith's tongs. (The quotation from Menachem appears only in the Salonika edition of Rashi printed in 1515.)
and in the dust of death To the crushing of death.
You set me down Heb. תשפתני You set me down, an expression of setting a pot, as (in Ezek. 24:3, II Kings 4:38): "set on (שפת) the pot." Menachem (p.179) interprets every expression of שפיתה as an expression of placing.

Verse 17

like a lion, my hands and feet As though they are crushed in a lion's mouth, and so did Hezekiah say (in Isa. 38:13): "like a lion, so it would break all my bones."

Verse 18

I tell about all my bones The pain of my bones.
They look They rejoice at my misfortune.

Verse 19

and cast lots for my raiment They plunder our property.

Verse 20

my strength Heb. אילותי, my strength, as (below 88:5): "I was as a man without strength (איל)," and as (Gen. 31:29): "It is within the power (לאל) of my hand."

Verse 21

Verse 22

Save me from the lion's mouth as You answered me from the horns of the wild oxen. This is the Amorite, "whose height is as the height of the cedar trees" (Amos 2:9); the thirty-one kings.

Verse 23

I will tell Your name to my brothers when any of my assemblies gathers, and so I will say to them, "You who fear the Lord, praise Him." This refers to the proselytes, and "all the seed of Jacob."

Verse 24

and fear Heb. וגורו, an expression of fear.

Verse 25

the cry of the poor Every [expression of] עניה in Scripture is an expression of a cry. ענוה can also be interpreted as an expression of humility, as (in Exod. 10:3): "to humble yourself (לענת)," because he (the poor man) humbles himself and prays before You.

Verse 26

Verse 27

The humble shall eat at the time of our redemption in the days of our Messiah.
your hearts shall live forever I will say all this before them.

Verse 28

shall remember and return to the Lord The nations shall remember the evil that befell us when they see the good and return to the Lord.

Verse 29

For the kingship is the Lord’s For they will see that the kingship and the rule has returned to You.

Verse 30

They shall eat all the best of the earth and prostrate themselves Lit. they shall eat and prostrate themselves all the best of the earth. This is a transposed verse. The humble shall eat all the best of the earth and prostrate themselves to the Lord with praise and thanksgiving for the good. דשנ׳ means the good, the fat of the earth. [People at] all the ends of the earth will see all this and return to the Lord.
before Him shall...kneel Then all the dead of nations [will kneel] from Gehinnom but He will not have mercy upon them to revive their souls from Gehinnom.
his soul [The soul] of each one.
He will not quicken Lit. He did not quicken. Our Sages (Mid. Ps. 22:32) derived from this verse that the dead, before their death, at the time their soul is taken, see the countenance of the Shechinah.

Verse 31

The seed that worships Him The seed of Israel, who constantly worship Him.
it shall be told to the generation concerning the Lord Transpose the verse and explain it thus: It shall be told to the last generation in the name of the Lord and in His praise what He did for that seed.

Verse 32

They shall come The first ones shall come and tell His righteousness to the newborn people, for He performed righteous deeds for them.

Chapter 23

Verse 1

A song of David The Rabbis said: Wherever it says: “A song of David,” he would play [his musical instrument] and afterwards the Shechinah would rest on him. It is a song to bring the holy spirit upon David. And, wherever it says: “Of David, a song,” the Shechinah rested on him [first] and then he recited a song.
The Lord is my shepherd In this desert where I am going, [therefore] I am confident that I will lack nothing.

Verse 2

in green pasture In grassy pastures. Since he commences to compare his sustenance to the pasture of an animal by saying, “The Lord is my shepherd,” “green pastures” is appropriate for the expression, “the Lord is my shepherd.” David recited this psalm in the forest of Hereth (I Sam. 22:5). Why was it called Hereth? Because it was as dry as a potsherd (חרס) and the Holy One, blessed be He, moistened it with the good of the world to come (Mid. Ps. 23:6).

Verse 3

He restores my soul My spirit, which has been weakened by troubles and haste, He will restore to its previous status.

in paths of righteousness In straight paths, so that I should not fall into the hands of my enemies.

Verse 4

in the valley of darkness Heb. צלמות, in a land of darkness. He alludes to the desert of Ziph (I Sam. 23:13 28). Every [mention of] צלמות is an expression of darkness. Dunash ben Labrat defined it [in this manner].
Your rod and Your staff The pains that came upon me, and the support, that I rely upon Your loving kindnessboth of them will comfort me, for they will serve to expiate my iniquity, and I am confident that You will set a table before me. That is the throne.

Verse 5

You anointed my head with oil I have already been anointed king by Your orders.
my cup overflows Heb. רויה, an expression of fullness.

Chapter 24

Verse 1

The land...are the Lord’s The land of Israel.
the world The other lands.

Verse 2

founded it upon seas Seven seas surrounded Eretz Yisroel and four rivers: the Jordan, Yarmuk, Karmion, and Pigah.

Verse 3

Who will ascend upon the Lord’s mount Although all the inhabitants of the world are His, not everyone deserves to come near to Him, except these: he who has clean hands, etc.

Verse 4

who has not taken My name in vain Who has not sworn with My name and My soul in vain. We find an expression of an oath used with the soul (נפש), as it is stated (in Amos 6:8): “The Lord God swore by Himself (בנפשו).”

Verse 5

Verse 6

This [generation,] whose deeds are such - this is the generation of those who seek him.

Verse 7

[You] gates, lift your heads In the days of Solomon his son, when he comes to bring the Ark into the Holy of Holies and the gates cling to each other, he [Solomon] recited twenty-four praises, but he was not

answered until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David, Your servant.”

Verse 8

Verse 9

everlasting portals Portals whose sanctity is everlasting.

Chapter 25

Verse 1

I will lift up my soul I will direct my heart.

Verse 2

Verse 3

those who betray [to the extent of] destitution Robbers and impounders, who leave the poor destitute of their property, as (above 7:5): “and I stripped my adversary into emptiness (ריקם).”

Verse 4

Verse 5

Direct me Heb. הדריבני, adreza moy in Old French.
I hope for You all day long That is this world, which is day for the nations of the world and night for Israel.

Verse 6

for they have been since time immemorial Since the days of Adam, to whom You said, (Gen. 2: 17), “for on the day that you eat from it you must die,” but You gave him Your day, which is a thousand years.

Verse 7

what is worthy of Your kindness, You remember for me What is deserving of Your kindness remember for me. These are the good deeds on my record.

Verse 8

The Lord is good and upright and wishes to exonerate His creatures. therefore, He leads sinners on the road of repentance. Another explanation: He leads sinners, meaning murderers [who flee to the cities of refuge], as it is said (in Deut. 19:3): “You shall prepare for yourself the road, etc.” Refuge, refuge,” was written at the crossroads, etc., as is stated in Makkoth, chapter 2 (10b).

Verse 9

Verse 10

Verse 11

For Your name’s sake [For the sake of Your] great [name], forgive my iniquity...
for it is great For it is fitting for a great One to forgive great iniquity.

Verse 12

Who is this man who fears the Lord? The Holy One, blessed be He, will guide him on the road that he chooses; that is the good road.

Verse 13

His soul shall abide in prosperity When he abides in the grave, his soul shall abide in prosperity.

Verse 14

Verse 15

Verse 16

for I am alone and poor and the eyes of the public are directed toward me, and compared to them, I am a single person. Therefore, turn to me and be gracious to me because my prayer is necessary for the salvation of all Israel.

Verse 17

Verse 18

See my affliction and my toil and through them, forgive all my sins.

Verse 19

and they hate me with unjust hatred Heb. חָמָס, unlawful.

Verse 20

Verse 21

shall guard me Heb. יִצְּרוּנִי, shall watch me.

Chapter 26

Verse 1

Judge me And elsewhere (143:2) he says, "You shall not enter judgment [with Your servant]." Said David: When You judge the wicked, judge me, for compared to the wicked, I am a righteous man, but when You judge the righteous, do not bring me into judgment.

Verse 2

Verse 3

Verse 4

and...with hypocrites who go into hidden places to do their deeds in the dark.
neither did I go I am not accustomed to come and enter their assembly.

Verse 5

Verse 6

with cleanliness For there is no robbery [involved] in my fulfillment of the commandments.

Verse 7

To proclaim Heb. לְשַׁמֵּעַ, like לְהַשְׁמִיעַ.
all Your wonders This refers to Hallel, which contains mention of the past, mention of Gog and Magog, mention of the Messianic era, and mention of the future.

Verse 8

Verse 9

Verse 10

plots Heb. זמה. Every זמה in Scripture is an expression of a plan, some for good and some for evil.

Verse 11

Verse 12

My foot stood on a straight path Heb. במישור, on a straight path.

Chapter 27

Verse 1

Verse 2

Verse 3

in this I trust In what is stated above: “The Lord is the stronghold of my life.”

Verse 4

and to visit His Temple every morning To appear there every morning. Dunash (Teshuvoth Dunash, p. 53) explained in this manner. Menachem (Machbereth Menachem, p. 47) however associated it with (Lev. 27:33), “He shall not inquire (יבקר),” but Dunash interpreted it as an expression of “morning” (בקר).

Verse 5

That He will hide me in His tabernacle I am confident that He will hide me in His Temple, and we learned in Seder Olam (ch. 18) that this verse was stated concerning Joash the son of Ahaziah, who was hidden by his sister, Jehosheba, in the attic of the Holy of Holies, as the matter is stated (in II Kings 11:3): “And he was hiding with her in the house of the Lord for six years.”
He will lift me up on a rock He stood my feet on a rock.

Verse 6

sacrifices with joyous song Sacrifices over which a song is recited.

Verse 7

Verse 8

On Your behalf, my heart says, “Seek My presence.” On Your behalf, as Your agent, my heart says to me, “All of you Israelites, seek My presence.” And I obey it. “Your presence, O Lord, I will seek.”
[The word] לְךָ is like (Job 33:6): “Behold I am like your mouth to God (לְאֵל),” [that is,] in His stead; (ibid. 13:8), “Will you contend for God (לְאֵל)?” [that is,] in His stead. Here, too, “On Your behalf, my heart says,” in Your stead, my heart comes to me to say this.

Verse 9

do not turn...away Heb. תֵּט, do not bend over, as (above 18:10): “And He bent (וַיֵּט) the heavens.”

Verse 10

For my father and my mother have forsaken me At the time of coitus, they intended their own pleasure. As soon as their pleasure is over, this one turns his face this way and that one turns her face the other way.
but the Lord gathers me in The Holy One, blessed be He, guards the droplet and forms the fetus.

Verse 11

Verse 12

to the desires of my adversaries To the desire of my enemies, to have their desire fulfilled through me.
and speakers of evil Heb. וּיפֵּי חָמָס, speakers of evil. Another explanation: An expression of a trap (פח).

Verse 13

Had I not believed in seeing, etc. If I had not believed in the Holy One, blessed be He, those false witnesses would have already risen against me and destroyed me. [The word] לוּלֵא is punctuated for the homily which our Sages expounded (Ber. 4a): I know that You give reward to the righteous in the world to come, but I do not know whether I have a share with them or not.

Verse 14

Hope for the Lord and if your prayer is not accepted, reinforce your hope.

Chapter 28

Verse 1

Verse 2

Verse 3

Do not cause me to be drawn Heb. תמשכני, do not draw me with the wicked; treras moy in Old French.

Verse 4

Verse 5

Verse 6

Verse 7

and I will thank Him with my song Now what is the thanks?... The Lord is strength to them to those who rely on Him, viz. the entire house of Israel, at the time that He is the stronghold of the salvations of His anointed.

Verse 8

Verse 9

and tend them Heb. ורעם, an expression of pasture (מרעה).

Chapter 29

Verse 1

Prepare for the Lord Heb. הבו. Prepare for the Lord and prepare for Him, you sons of the mighty of the land. From here we derive the ruling that [for the first blessing of the Amidah prayer] we should say the blessing אבות, the Patriarchs (Meg. 17b, R.H. 32b, Mid. Ps. 29:2). But Menachem (p. 68) associated הבו as an expression of giving.
mighty Heb. אלים, princes.
prepare for the Lord glory and might From here we derive that [for the second blessing of the Amidah prayer] we should say the blessing of גבורות, mighty deeds.

Verse 2

the glory due His name This is the blessing of the sanctity of the Name [the third blessing of the Amidah]. In this psalm, there are eighteen mentions of God's name, and corresponding to them, they instituted eighteen blessings.

Verse 3

The voice of the Lord is upon the waters Upon the Sea of Reeds, "The Lord thundered from heaven" (above 18:14).
thunders Heb. הרעים, tormanta in Old French.

Verse 4

The voice of the Lord is in strength At the time of the giving of the Torah, He moderated His voice according to the strength of Israel, as it is said (Exod. 19:19): "and God would answer him with a voice," with Moses' voice.

Verse 5

The voice of the Lord breaks the cedars The kings of the nations, as the matter that is written (in I Sam. 7:10): "and the Lord thundered with a loud noise etc. upon the Philistines"; (in Isa. 30:31): "For from the Lord's voice Assyria shall be broken." And at the time of the giving of the Torah (Deut. 5: 23): "For who is there of all flesh who has heard the voice of the living God speak out of the fire as we have and remained

alive?” You heard and remained alive, but the nations of the world would hear it and die.

Verse 6

He causes them to dance like a calf The cedars and the mountains that came to hear the giving of the Torah.
Lebanon and Sirion The names of mountains.

Verse 7

cleaves with flames of fire taylont in Old French, to cut. Our Sages (Mechilta ibid.) explained that the utterance of the Decalogue emanated from His mouth with a flame of fire and was engraved on the tablets according to their form.

Verse 8

causes the desert to quake Heb. יחיל, an expression of (Jer. 6:24), “pain (חיל) as a woman in travail.”
the Lord causes the desert of Kadesh to quake That is the desert of Sinai, as our Sages said in Tractate Shabbath (89a): It was called by five names: the desert of Sinai, the desert of Zin, the desert of Kadesh, the desert of Kedemoth, the desert of Paran. [It was called] the desert of Kadesh because Israel was sanctified on its account.

Verse 9

The voice of the Lord will frighten the hinds In the future, it will frighten the nations of the world and cause [them] to quake, those who are now standing firmly like hinds, as the matter that is stated (above 18:34): “He makes my feet like hinds.” Said Rabbi Phinehas: It does not say, “like harts,” but “like hinds,” like the females, because the feet of the females stand straighter than those of the males (Mid. Ps. 22:1). Another explanation: יחוללך is kria in Old French, to create, as (in Prov. 8: 25), “before the hills, I was created (חוללתי).”
and strip the forests Like (Gen. 30:37), “by uncovering (מחשף) the white.” He will strip the forest trees, i.e., he will strip the nations, compared to forest trees, of their glory, as is stated (in Amos 2:9): “whose height is as the height of the cedar trees.”
and in His Temple which will be built.
everyone speaks of His glory Everyone will praise Him there and say...

Verse 10

The Lord sat [enthroned] at the flood alone in His greatness, and now also, the Lord sits alone forever, “but the idols will completely pass away,” (as in Isa. 2:18), yet to His people He will give strength and a blessing of peace. Our Sages, however, expounded upon it in Midrash Psalms (29:2) that the nations became frightened and startled, and they came to Balaam and said to him, “What is the sound of the stirring that we heard? Is He going to bring a flood upon the world?” He replied to them, “He already swore that He would not bring a flood. Rather, the sound of the stirring that you heard is that the Holy One, blessed be He, is giving a Torah to His people.”

Chapter 30

Verse 1

A song of dedication of the House which the Levites will say at the dedication of the House in the days of Solomon.

Verse 2

I will exalt You, O Lord, for You have raised me up Heb. דליתני, You have lifted me on high.
and You have not allowed my enemies to rejoice over me Heb. לי, like עלי, over me, for they would say, "David has no share in the world to come," but when they saw that the doors opened for the Ark because of me, then they knew that the Holy One, blessed be He, had forgiven me for that sin, and the faces of David's enemies became as black as the bottom of a pot.

Verse 3

and You have healed me That is the forgiving of iniquity, as (in Isa. 6:10), "and he repent and be healed."

Verse 4

from my descent into the Pit, etc. Heb. מירדי, like מֵיָרַדְתִּי, from my descent into the Pit, that I should not descend into Gehinnom.

Verse 5

Sing to the Lord, His pious ones about what He did for me, because you can take refuge in Him, and He will benefit you; and even if you are experiencing pain, have no fear.

Verse 6

For...but a moment [For] His wrath lasts but a short [moment];
life results from His favor, there is long life in appeasing and placating Him.

Verse 7

And I said in my tranquility In my tranquility, I thought that I would never falter. However, the matter is not in my power, but in the power of the Holy One, blessed be He. With His will, He set up my mountain, my greatness to be [my] mightbut when He hid His countenance from me, I was immediately frightened.

Verse 8

Verse 9

To You, O Lord, I would call I would call to You and supplicate constantly, saying before You: "What gain is there in my blood, etc.," and You heard my voice and turned my lament into dancing for me.

Verse 10

Verse 11

Verse 12

You loosened Heb. פתחת, alachas in Old French, to release, like (Gen. 24:32): "and he untied (ויפתח) the camels." Our Sages, however, explained the entire psalm as referring to Mordecai, Esther, and Haman, in Pesikta Zuta.
and I said in my tranquility Haman said this. To You, O Lord, I would call Esther said this etc. until "be my helper." You turned my lament into dancing for me Mordecai and all Israel said this.

Chapter 31

Verse 1

Verse 2

Verse 3

a stronghold Pleysiz in Old French, a fortress.

Verse 4

You shall lead me Heb. תנחנני, mene moi in French, lead me, as (in Exod. 32:34): "go lead (נחה) the people."

Verse 5

Verse 6

I entrust Heb. אפקיד, komondere in Old French, I will entrust. I always entrust my spirit because You redeemed me from trouble.

Verse 7

those who await worthless vanities Who await the salvation of pagan deities.

Verse 8

Verse 9

deliver me Heb. הסגרתני, livras moi in French, but Menachem (p. 125) associated it as an expression of closing, and likewise every expression of סגר.

Verse 10

is dimmed Heb. עששה, an expression of a lantern, עששית. If a person puts glass in front of his eyes to see something on the other side of the glass, the appearance (of that thing) is unclear.

Verse 11

and my bones have decayed Heb. ועששו, an expression of decay, as though a moth (עש) had eaten them.

Verse 12

From all my tormentors From all my tormentors [not because of my tormentors]. I have become a reproach Heb. חרפה, a reproach.
to my neighbors I am very much a reproach. and fright to my acquaintances A mes connaissances in French, to my acquaintances. They are frightened by what happens to me.

Verse 13

like a lost utensil Which is in the process of becoming lost. Any expression of אבדה, loss, does not refer to the owner of the lost article, saying that he lost it, but that the lost article is lost from him, as is stated (in Deut. 22:3): "which will be lost from him"; (in Ezek. 34:4), "the lost one you did not seek."

Verse 14

the gossip of many Heb. דבת, the counsel of many. דבת is an expression of (Song 7:10): "making the lips of the sleeping speak (דבב)." Likewise, every דבת in Scripture, parledic in Old French, gossip (so Gen. 37:2, Num. 14:36, Ezek. 36:3).
terror from all sides that they scare and frighten me.
when they take counsel Heb. בהוסדם, when they take counsel.
they plotted Heb. זממו, an expression of thought.

Verse 15

Verse 16

My times are in Your hands The times that pass over me are through Your orders and by Your decrees.

Verse 17

Verse 18

let me not be shamed because I called out to You Since I called You, it is not fitting that I should be shamed.
let them be silenced to the grave Heb. ידמו, let them be silenced and made dumb to die.

Verse 19

that speak against a righteous man falsely That say to Saul concerning me, "David seeks to harm you."

falsely Heb. עתק, untruth, something unfounded, as (Gen. 12:8): "And he moved (וישתק) from there" [i.e., something removed from the truth]. Dunash (pp. 17f.) however, interpreted it as an expression of a great and strong thing, as (in Job 21:7): "grow strong (עתקו) and powerfully rich"; (Prov. 8:18), "powerful (עתק) wealth"; (Isa. 23:18), "and for stately (עתקו) clothing."

Verse 20

How great is Your goodness I knew that those who fear You have good reward in the world to come, nevertheless, in this world, because the wicked surround them, I pray for them that You hide them in the secrecy of Your countenance.

Verse 21

from bands of men Heb. מרכסי, from the groups of wicked men who group together to harm them.

Verse 22

for He has been wondrously kind to me in a beseiged city In Keilah, when Saul said concerning me (I Sam. 23:7): "for he has been shut in by coming into a city with doors and bars."

Verse 23

But I said in my haste When I left Keilah and came to the desert of Maon, I was hastening to leave because Saul and his men were surrounding me and my men, to seize us.
I said in my heart.
I have been cut off Heb. נגרזתי, I have been cut off, an expression of an ax (גרזן) which cuts the tree. Because of its cutting (גרזתו), it is called גרזן, an ax. This is how Dunash explained it (p. 57). (Menachem, however, defined it like נגרשתי, I have driven out, but it has no parallel in the Torah. (p. 59).

Verse 24

The Lord guards those who believe in His salvation and rely on Him.
with a bowstring Heb. יתר (with measure for measure and with exactitude, like an arrow on a bowstring. Not in all editions.) Or, יתר can be interpreted as a rope for a rope, a line for a line. Another interpretation: יתר is an expression of haughtiness, as (in Isa. 15:7): "Because of the haughtiness (יתרה) with which they acted."

Verse 25

Strengthen yourselves, and He will give your heart courage as you see that He did for me, to save me because I hoped for Him.

Chapter 32

Verse 1

Of David, a maskil The Sages said (Pes. 117a): Every Psalm in which "maskil" is mentioned was said through an interpreter.

Praiseworthy is he whose transgression is forgiven Whose transgression the Holy One, Blessed Be He, forgives, and He conceals his sins. (נשוי is anpardone in Old French, pardoned. The implication is forgiveness, because the forgiveness of iniquity represents [the sin] being lifted up and withdrawn from upon a person.)

Verse 2

to whom the Lord ascribes no iniquity provided that in his spirit there is no guile, thinking to revert to his "vomit."

Verse 3

When I was silent When I was silent, [when I refrained] from confessing my transgressions before You.
my bones decayed because of my many sighs and my worries all day, that I was worrying about the punishment.

Verse 4

For [both] day and night the fear of Your hand and Your decrees was heavy upon me.
my freshness was transformed Heb. לשדי, my moisture, and so (in Num. 11:8): "the moisture (לשד) of oil," the moisture of oil. This is how Dunash explained it (p. 14). Menachem (p. 171) associates [it with] an expression of plunder as (above 12:6): "from the plunder (משד) of the poor"; (above 17: 9) "Because of the wicked who have robbed me (שדוני)."
as in the droughts of summer Until it dries up as the drought of summer
out of my worry of the heaviness of Your hand, that I was worrying about my sins; therefore...

Verse 5

I would inform You of my sin always. This is a present tense. For I said, It is good that I should confess my transgressions to the Lord, and now that I confessed and said to Nathan the prophet, "I have sinned," (as in II Samuel 12:13)... You forgave the iniquity of my sin as the matter that is stated there (verse 13): "Also the Lord has removed your sin, etc."

Verse 6

at the time that You are found When You are found to accept his prayer, and what is this?... only about a flood of vast waters that they should not reach him, that he should not fall into the hands of enemies, who are like flooding waters. And so we find that David prayed for this and said (II Sam. 24: 14): "Let us fall now into the hand of the Lord, for His mercies are great; but into the hand of man let me not fall."

Verse 7

You are a shelter for me to hide in Your shadow from before the enemy.
You guard me Heb. תצרני, like תשמרני.
songs of deliverance A song of rescue.
You encompass me Heb. תסובבני. This is the present tense. You always encompassed me with songs of deliverance. And so You said to me...

Verse 8

I will enlighten you and instruct you which way to go.

I will wink With My eye; I will hint to you what to do. אינעה is an expression of winking the eye, as (in Prov. 16:30): "He winks (עצה) his eyes to think perverse thoughts."

Verse 9

Be not like a horse, like a mule which does not discern between one who benefits him and one who does him harm, for when you insert a bit into his mouth, he closes his mouth and shakes his bridle, and when you curry him and brush him, you must close his mouth and chastise him with a bit and bridle while you adorn him and groom him.
so that...he does not come near you So that he should not come near you to hurt you while you groom him, with bit and bridle (when he is being groomed, to close his mouth. When he is being groomedwhile you curry him and brush himyou must close his mouth with a bit and bridle so that he does not come near you.) בלימה is an expression of closing in the language of the Mishnah: Its mouth is closed (בלום), its feet are closed (מבלמות), in Tractate Bechoroth (40b). (Menachem associated לבלום, and also בלימה [Job 26:7] as an expression of regulating [p. 45].)

Chapter 33

Verse 1

Verse 2

with a lyre of ten melodies Heb. בנבל עשור, of ten kinds of melody.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

as a mound Heb. כנד, an expression of height, and so did Onkelos render (Exod. 15:8): נצבו כמו נד, they stood up like a wall, and so did Menachem (p. 121, missing) explain it. נד and נאד do not have the same meaning. He puts the deeps into treasuries under the earth.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

He oversees He looks.

Verse 15

He Who forms their hearts together All of their hearts together and knows all the thoughts. Our Sages, however, explain that it refers back to "From His dwelling place, the Creator oversees their hearts together," and they derived from here that all are examined with a single glance (Rosh Hashana 18a).

Chapter 34

Verse 1

when he disguised his sanity as the matter that is stated (in I Sam. 21:14): "And he changed his speech before their eyes, etc. And he scribbled upon the doors of the gates." That he disguised his speech and his sanity and feigned madness and let his saliva run down upon his beard.
before Abimelech All Philistine kings were called thus, and all Egyptian kings [were called] Pharaoh. Although his name was Achish, he was called Abimelech. The Midrash Aggadah explains that he was as righteous as Abimelech (mentioned in the Torah in relation to Sarah), for he did not want to kill him although his men said to him, "Is this not David, the king of the land?" As is stated in Midrash Psalms (34:1).

Verse 2

Verse 3

My soul boasts of the Lord I boast, and praise myself that I have a patron like this to save me and protect me.
I will boast. Se porvantera in French.
may the humble hear the wonders that He did for me. Through my praise, they will understand it and rejoice.

Verse 4

Verse 5

my terrors Heb. מגורותי, an expression of fear, as (in Num. 22:3): “and Moab became terrified (ויגר).”

Verse 6

They looked to Him All those who looked to Him out of their trouble.
and they became radiant Their faces shone.
be ashamed Heb. יחפרו, they will be ashamed, as (in Isa. 24:23): “And the moon shall be ashamed (וחפרה) and the sun shall be abashed.”

Verse 7

Verse 8

Verse 9

Comprehend and see that the Lord is good Comprehend His word.

Verse 10

Fear Heb. יראו. Be afraid, the imperative form.

Verse 11

suffer want Heb. רשו, an expression of poverty.
no good Heb. כל טוב, nient bon, any good, as (in Exod. 12:16): “any work (כל-מלאכה).”

Verse 12

Verse 13

Verse 14

Verse 15

seek peace in your place.
and pursue it elsewhere.

Verse 16

Verse 17

The face of the Lord His angry face, les ires in Old French, ire, as (in Lev. 20:5): "And I will direct My face, etc." So did Menachem (p. 143) associate it.

Verse 18

They cry out i.e., the righteous, and the Lord hearkens.

Verse 19

Verse 20

Many evils befall the righteous Many evils and terrors befall him, and he is saved from all of them.

Verse 21

He guards The Holy One, blessed be He, [guards] all his bones.

Verse 22

Evil will kill the wicked The evil that the wicked man does will kill him.
will kill Heb. תמותת, [equivalent to] תמית.

Verse 23

shall not be accounted guilty They will not regret saying, "We are guilty, because we took shelter in You." Repontiront in Old French, se repentiront: they repent.

Chapter 35

Verse 1

O Lord, strive with those who strive against me Make a quarrel with those who make quarrels with me.
battle Heb. לחם an expression of war (מלחמה), and so לחמי, battle those who battle with me.

Verse 2

Verse 3

And arm Yourself with a spear Heb. והרק. Arm Yourself, as (in Exod. 15:9) "I will arm myself (אריק) with my sword"; (Gen. 14:14), "And he armed (וירק) his trained men."
and bar the way before my pursuers Protect between me and them, as a barrier.
to my soul A moi meme in French, to myself, as (in Jer. 18:20): "for they have dug a pit for me (לנפשי)."

Verse 4

Verse 5

Verse 6

dark and slippery Both together, so that their feet should slip on the slippery places and the darkness should not allow them to beware of the slippery places, as it is written (in Jer. 23: 12): "Therefore, their way shall be for them like slippery places in the dark: 'let them be thrust and fall therein.' "

Verse 7

they have dug it for my soul they have dug a pit into which I should fall.

Verse 8

darkness Heb. שׁוּאָה, darkness, broine in Old French, obscurity.
and his net that he hid So is the custom to hide the net and to cover it with straw or with earth, in order that the one who passes over it should not notice it until he is trapped in it.

Verse 9

And my soul shall exult when I see their downfall.

Verse 10

All my bones will praise You for everything, for now...

Verse 11

False witnesses rise up constantly against me, etc.

Verse 12

Verse 13

and may my prayer return upon my bosom That is to say: If they say that I afflicted myself only for their detriment, that their illness should become more serious, may my prayer that I prayed for them return to me.

Verse 14

I walked about as though it were a friend or as though it were my own brother As though it were my brother or my friend; I walked about depressed because of their distress.
as the mourning of a mother As a son who mourns for his mother or as a mother who mourns for her son.
with gloom Heb. קֹדֵר, an expression of blackness.
I was bowed An expression of humility.

Verse 15

And, when I limped, they rejoiced and gathered And when I limped because I suffered a fracture, they rejoiced and gathered [around me].
lame people gathered about me Heb. נכים, lame people, as we translate "Pharaoh-neco," נגירא, lame. Menachem (p. 122f.) associated it with (Isa. 16: 7), נכאים, broken-hearted, amenuyze in Old French, crushed.
Were they to tear, they would not draw blood Were they to tear my flesh, my blood would not flow to the ground when they embarrass me [lit. make my face white].

Verse 16

Because of the flattery of scorn for food, they gnash, etc. Because of the flattery of scorn of eating and drinking, that they flatter Saul in order that he give them to eat and drink, they gnash their teeth against me.
food Heb. מעוג, an expression of eating, as (in I Kings 17:12): "if I have food (מעוג)," written regarding Elijah, but Menachem (p. 130) interpreted it as an expression of a loaf of bread, and so "if I have a cake (מעוג)."

Verse 17

how long will You look on? How much patience do You have to look upon all these?
from their darkness Heb. משאיהם, from their darkness.
my only one from young lions This refers to "Return my soul." Return my only one from young lions.

Verse 18

Verse 19

those who are my enemies for an unjust cause who hate me because of a false matter, that they testify against me what never entered my mind. Let them not rejoice at my downfall.
who hate me Let those who hate me not wink their eyes at me, to mock my downfall with their eyes.
יקרצו means seynt in Old French, signal.

Verse 20

and against the crushed people of the earth Heb. רגעי, on the crushed people of the earth, and so (in Jer. 31:34): "Who stirs up (רגע) the sea"; (Job 7:5), "my skin wrinkled (רגע)." And so did Dunash explain it.

Verse 21

Aha! Aha! Heb. האח, an expression of joy of one who boasts with the lust of his heart, out of their [sic] great joy, that they see their lust gratified.

Verse 22

Verse 23

Arouse Yourself and awaken the heavenly retinue to judge my cause from my enemies.

Chapter 36

Verse 1

Verse 2

The word of the transgression to the wicked man, in the midst of my heart, etc. This is a transposed verse. I feel within my heart that the transgressioni.e., the evil inclinationsays to the wicked man that the fear of God should not be before his eyes.
in the midst of my heart Like a person who says, “It seems to me.”

Verse 3

For it smoothed The transgression made smooth places appear to his eyes in order that the Holy One, blessed be He, find his iniquity to hate him.

Verse 4

he refrained from learning to improve He refrained from contemplating to improve his deeds.

Verse 5

he stands on a way that is not good The Holy One, blessed be He, placed before him the good way and the way of death, yet he chooses for himself a way that is not good.

Verse 6

O Lord, Your kindness is in the heavens Because of these wicked men, You remove [Your] kindness from the earth creatures and raise up Your faith until the sky to remove it from the sons of men.

Verse 7

Your charity is as scarce to the creatures as the mighty mountains because of the deeds of the wicked, and Your judgments come upon the world until the vast deep. Another explanation: Your righteousness is like the mighty mountains The one with whom You wish to deal charitably, You raise up and strengthen like the mighty mountains. אל is an expression of strength, as (in Ezek. 17: 13): “and he has taken away the mighty of (אילי) the land.”
Your judgments are the vast deep Whomever You wish to judge, and wreak vengeance upon, You humble him to the vast deep.
Your judgments Heb. משפטיך, joustiza in Old French, justice.
You save both man and beast People who are as astute as Adam, but who make themselves as humble as beasts, You save, O Lord.

Verse 8

How precious is Your kindness It is not fitting that it be extended to these wicked, but the children of men who take refuge in the shadow of Your wingsthey will be sated from the fat of Your house, etc.

Verse 9

Verse 10

Verse 11

Verse 12

Let the foot of haughtiness not come with me Let the foot of these wicked men not come with me at the time of the reception of reward, [because] their lot should [not] be with the righteous.
neither shall the hand of the wicked cause me to wander from my place when I return to inherit a double [portion]: my portion and the portion of the wicked man, in the goodness, as the matter that is stated (in Isa. 61:7): "Therefore, in their land they shall inherit twofold." And then...

Verse 13

There the workers of iniquity have fallen There they will understand their downfall, and there they were thrust away and were unable to rise.

Chapter 37

Verse 1

Do not compete with the evildoers He reproves Israel that they should not compete with the success of the evildoers to do as their deeds, as (in Jer. 12:5): "how will you compete (תתחרה) with horses," to run as they run, a atir in Old French, to compete.
do not envy those who commit injustice to commit injustice like them.

Verse 2

they will be...cut off Heb. יִמָּלוּ, seront tronke in Old French, they will be cut off, an expression of cutting off.

Verse 3

Trust in the Lord and do not say, "If I do not rob and steal," or "If I give charity to a poor man, how will I sustain myself?"
and do good Then you will dwell in the land for a long time.
and be nourished by faith You will eat and be sustained from the reward of [your] faith, that you believed in the Holy One, blessed be He, to rely on Him and do good.

Verse 4

So shall you delight in the Lord Enjoy delights by being supported by the Holy One, blessed be He.

Verse 5

Commit your way to the Lord Commit all your needs to Him.

Verse 6

Verse 7

Wait for the Lord Heb. דום. Wait for His salvation, as (in I Sam. 14:9): "If they say thus to us, 'Wait (דמו)!'" mentioned regarding Jonathan. Menachem (p. 64), however, associates it as an expression of silence, as (in Lev. 10:3): "and Aaron was silent (וידם)." He likewise interpreted (Lam. 3: 26): "It is good that one should wait quietly (ודומם) in this manner, and Dunash (p. 27) concurs with him.
and hope Heb. והתחולל, an expression of hope (תוחלת).
do not compete saying, "I will be as wicked as he, and I will prosper as he does."

Verse 8

Desist from anger Desist from being wicked so that anger does not come upon you.
and forsake a matter that will bring upon you the wrath of the Holy One, blessed be He.

Verse 9

For evildoers whom you now see prospering they will be cut off.

Verse 10

A short while longer When you wait a little longer, you will see that the wicked man is not here.
and you shall look at his place and you shall look at the place where he was, and he is not there, because he has died and has perished.

Verse 11

Verse 12

and gnashes Heb. וחרק, as (in Lam. 2:16): "and gnashed (ויחרקו) their teeth"; e rechineynt in Old French.

Verse 13

Verse 14

initiated war the wicked initiated quarrel and strife without previous provocation.

Verse 15

Verse 16

The few of the righteous are better The few men who go to the aid of the righteous are better.
than the multitude of many wicked men Amraphel and his allies initiated a war in the world for the purpose of capturing Lot and provoking Abraham, but the few who were with Abraham succeeded and wiped out all those armies.

Verse 17

Verse 18

The Lord knows the days of the innocent He recognizes the deeds of their days,
and their inheritance and the reception of their reward from Him shall be forever.

Verse 19

Verse 20

like disappearing light on the plains Heb. כִּיקֹר כָּרִים, like the light of the morning cloud, which appears at dawn and glistens on the broad plains, which does not last. כָּרִים means a plain, as (in Isa. 30:23): "a wide plain (כַּר נִרְחָב)."
כִּיקֹר is an expression of "disappearing light (אוֹר יְקָרוֹת)" (as in Zech. 14:6). Others interpret כִּיקֹר כָּרִים: like the glory of lambs that are fattened for the slaughter.

Verse 21

A wicked man borrows and does not pay, but the Righteous is gracious and gives The Holy One, blessed be He, Who is the Righteous One of the world, is gracious with His own and gives it to the one who lent what he [the borrower] stole from him.

Verse 22

For those blessed by Him By the Righteous One of the world, shall inherit the land.

Verse 23

a mighty man's steps He who is mighty in the fear of the Holy One, blessed be He; les pas du fort in French, the steps of the strong one.
are established Fureut afettetes in French, are prepared for reality.

Verse 24

If he falls Heb. יִפֹּל, aluverjera in Old French, falters, an expression of (Gen. 24:64): "and she fell off the camel."
If Heb. כִּי, like אִם.

he will not be cast down He will not be cast away to be forsaken.

Verse 25

I was young This verse was recited by the Prince of the World (the chief angel), for if it was David, he was not so old.

Verse 26

All day long the righteous man is gracious to the poor and lends to them.
and his seed This seed that he sows with his charity will ultimately be blessed.

Verse 27

Verse 28

Verse 29

Verse 30

The righteous man’s mouth utters at first words of wisdom in his heart to see the law that the Torah decided for each thing, and afterwards his tongue speaks judgment.

Verse 31

his feet do not falter His steps do not slip.

Verse 32

Verse 33

Verse 34

Verse 35

well-rooted Heb. ומתערה, rooted, as (in Isa. 19:7): “the well-rooted plants (ערות) by the stream.” In the language of the Mishnah there are many [examples]: e.g. (Oktzin 3:8): “A tree that was cut off but is yet rooted by its bark.”
as a native who is fresh As one of the natives of the land who are well-rooted and abounding with property. And so did Menachem (p. 20) explain it: כאזרח רענן moist and growing like a well-rooted tree, and the native (אזרח) of the natives (מאזרחי) of humans are men of roots.

Verse 36

Verse 37

Observe the innocent Scrutinize the ways of the innocent to learn from their deeds.
for there is a future for the man of peace If he has no beginning, he has a future, but the transgressors, the sinners and the wicked their future has been cut off and they have been destroyed together.

Chapter 38

Verse 1

A song of David, to make remembrance To recite it in time of distress, to make remembrance of the distress of Israel before the Holy One, blessed be He, and he recited it as relating to all Israel.

Verse 2

Verse 3

have been shot Heb. נחתו, have been cast. The expression of נחת applies to the bending of a bow, and since the arrows are shot by bending the bow, he wrote נחתו בי [literally] “were bent in me.” Similarly, (in Exod. 15:9): “I will unsheath my sword (אריק חרבי),” [lit. I emptied my sword.] The Torah should have written: אריק תערי, I will empty my sheath, but because when they draw the sword from its sheath, the sheath is emptied of it, he therefore relates the emptying to the sword. Similarly, (above 18:35): “a copper bow was bent (ונחתה).” The “nun” is not a radical, because, if it were a radical, it would have to be ננחתו, but the “nun” of נחתו, and so ותנחת, is not a radical but is sometimes dropped, like the “nun” of נגף, to smite; נשך, to bite; נדר, to vow; נקם, to avenge. And when it is passive we say: נִגַּף, smitten; נִשַּׁךְ, bitten; נִדַּר, vowed; נִקַּם, avenged, like נִנְגַּף, נִנְשַׁךְ, נִנְדַּר, נִנְקַם. The “dagesh” in the word replaces the “nun.” Similarly (in Lev. 26:36), a rattling (נִדַּף) leaf,” (in Lam. 3:49), “My eyes stream (נִגְּרָה),” like נִנְגְּרָה. So does he say נִחֲתוּ like נִנְחֲתוּ, and so (above 18:35): “and a copper bow was bent (וְנִחֲתָה),” like וְנִנְחֲתָה. It was customary for the “cheth” to be treated like the letters that do accept a “dagesh” in most places, e.g. (in I Kings 13:18): “He lied (כִּחֵשׁ) to him,” in the form that is punctuated by a “dagesh,” [i.e., the pi’el conjugation,] like דִּבֶּר spoke, from the same conjugation as כִּחֵשׁ, וַיְדַבֵּר from the same conjugation as (Gen. 18: 15): “And Sarah lied (וַתְּכַחֵשׁ),” and we do not say כִּחַשׁ as we say from בֵּרַךְ, הַמְבָרֵךְ and we do not say דִּבֵּר as we say דִּבֶּר, because the power of the “dagesh”; is not recognizable in the “resh,” but in the “cheth” the power of the “dagesh” is recognizable, and so (in Deut. 32:5): “Have they injured (שִׁחֵת) Him?” like כִּפֶּר, atoned, דִּבֶּר, spoke. Here, too, he says, נִחֲתוּ like נִגְּשׁוּ they approached, נִתְּנוּ, they were given, from the roots נגש, נתן, the “nun” being a defective radical, replaced by a “dagesh” in the passive voice. So is (I Sam. 2: 4): “The bows of the mighty are broken (חתים),” from the root חתת and נחת as you say from סבב, נסב, from נשם, שמם ; (Lev. 26:22), “and your ways shall become desolate (וְנָשַׁמּוּ),” (ibid. verse 32), “shall wonder (וְנָשַׁמּוּ) over it.” Similarly, בָּלַל, נָבַל, (Gen. 11:9) “for there the Lord confused בָּלַל” (ibid. verse 7) “and let us

confuse (וְנָבְלָה) their language there.” So does he say נחת and חתת in the active voice.
and Your hand has come down upon me This is the explanation of “Your arrows have been shot into me.” And this is its interpretation: What bent the bow to shoot the arrows? Your hand has come down upon the bow to shoot arrows at me. ותנחת is an expression of ותרד, it came down, and in this the “nun” is a radical. Similarly (18:35), “and a copper bow was broken (ונחתה),” in which the “nun” is not a radical.

Verse 4

soundness Perfection, anterin in Old French, wholeness.

Verse 5

are too heavy Heb. יכבדו, are heavy.

Verse 6

Verse 7

I am...stunned Heb. נעויתי an expression of (Chullin 60b): “Convulsions (עוית) seize him.” Etourdissant in French, stunning.

Verse 8

For my loins are full of self-effacement In my thoughts, I am insignificant in my own eyes.

Verse 9

I passed out Heb. נפוגתי, I passed out, an expression of (Gen. 45:26), “and his heart fainted (ויפג).” (Lam. 3:49), “without respite (הפגת).”

Verse 10

all my desire You know my needs.

Verse 11

engulfed Heb. סחרחר, surrounded by grief. This is one of the double words, like (Lev. 13: 49), “dark green (ירקרק), dark red (אדמדם),” (Ned. 66b) “round (סגלגל)” (Lam. 1:20), “my spirits are troubled (חמר מרו).”

Verse 12

stand aloof from my affliction Those who appear to me as lovers in time of their pleasure, and when they see that the affliction comes upon me, they do not stand up for me in the time of my strait, but stand aloof and do not aid me.
and those close to me who showed themselves to be close to me.

Verse 13

And those who seek my life lay traps They seek traps for me.

Verse 14

But I am as a deaf person Israel hears their reproach from the nations but does not respond. Why? Because I hoped for You, O Lord, that You would redeem me and save me from them.

Verse 15

Verse 16

Verse 17

For I said, “Lest they rejoice over me” For this reason we remain silent, because we say to ourselves, “If we answer them brazenly, they may witness our downfall and rejoice over us when our feet falter, and they will magnify themselves over us saying, ‘Weren’t you boasting of your salvation?’”

Verse 18

For I am ready for disaster For this reason, we are concerned lest they rejoice over us, because we are accustomed to blows and are always ready and prepared for disaster.
and my pain is always before me It is always prepared to come before me.

Verse 19

For I relate my iniquity My heart tells me my iniquity. Therefore, I worry, and fear my sin, lest it cause me disaster and pain.

Verse 20

are in the vigor of life They are in the vigor of life with tranquility and goodness.
have become great And those who hate me because of false words have become exalted.

Verse 21

for my pursuit of goodness Because we cleave to the Holy One, blessed be He, and to His commandments.

Chapter 39

Verse 1

to Jeduthun The name of one of the singers, and there was also a musical instrument called Jeduthun. According to the Midrash Aggadah (Song Rabbah 4:1 [4]): concerning the edicts (דחוח) and concerning the distressing laws and decrees that are decreed upon Israel.

Verse 2

I said, “I will guard my ways, etc.” As for us—we had in mind to watch ourselves with all the troubles that come upon us, neither to criticize

nor speak harshly of the Divine Attribute of Justice although the wicked who oppress us are before us.
a muzzle Heb. מחסם, as (in Deut. 25:4): "You shall not muzzle (תחסם) an ox, amuzelment in Old French. And I made myself mute in silence many days. We also were silent from "good," even from words of Torah, because of their fear of them, our pain was so intense and frightening. When we were silent, our heart was hot within us and in the thought of our heart it burns in us like fire. That causes us to speak with our tongue (in silence—not in all editions) before You, and this is what we say, "O Lord, let us know our end." How long will we be in distress, and let us know when we will be over it.

Verse 3

Verse 4

Verse 5

Verse 6

Behold...handbreadths The days of man are measured like a thing that is measured with handbreadths; so are man's days limited. and my old age Heb. וחלדי, and our old age is as nothing before you. חלד is an expression of rust (חלודה), rodijjl in Old French; rust, old age.
every man his life and his condition are a life of vanity.

Verse 7

but in darkness Heb. בצלם, in darkness. Dunash explained it as an expression of darkness (צלמות) (Teshuvoth Dunash p. 89), but Menachem (p. 150) explained it as an actual image, as (in Gen. 9: 6) "for in the image of God He made man." His view is impossible, however.
all that they stir is but vanity All their stirring and lust.
he gathers grain in the field all the days of the harvest.
yet he knows not who will bring them in He does not know who will gather them into the house; perhaps he will die before the ingathering.

Verse 8

And now, what have I hoped What is the request that I ask and hope from You? It is only that You save me from my transgressions.

Verse 9

do not make me the reproach of the ignoble Esau. Bring afflictions and pains upon him too, so he will not be able to say to me, "You are suffering, and we are not suffering." This prayer was instrumental in bringing about the pains of illnesses upon the nations.

Verse 10

because You have done it For You brought upon us trouble more than all nations.

Verse 11

from the fear of Your hand Heb. מתגרת, from the fear of Your blows. תגרת is an expression of (Num. 22:3): "And Moab became terrified (וַיָּגָר)." The "tav" is a defective radical in the word, like תנובה, produce; תלונה, complaint; תקומה, restoration; תכונה, characteristic. This is how Menachem explained it, but I maintain that תגרת is not an expression of מָגוֹר, fear, because he should have said תגורה as he says from: וישב (and he returned) תשובה, [from] ויקם, וירם and תרומה, תקומה: וילן and תלונה, so he should say from תגולה, ויגר, or מגורה as (above 31:14, Jer. 20:3): "terror (מגור) from all sides"; (Isa. 66:4) "and their fears (ומגורתם) I will bring." Thus you learn that מתגרת is nothing but as (II Chron. 25:19), "Why should you provoke (תתגרה) disaster?"; (Deut. 2:5), "Do not provoke (תתגרו) them," in which case the verb is גרה like קוה, to hope; אוה, to desire; צוה, to command, of which the noun is מצוה, תאוה, תקוה. So one says from גרה, תגרה, and this is its explanation: from the blows of Your hand, with which You fight me, I perish.

Verse 12

With rebukes that are written in the Torah for our iniquities that we have sinned before You and for which You chastised us.
You have caused his flesh to decay You have caused our flesh to decay like a moth-eaten garment.
Heb. חמודו means his flesh, which is his desire (חמדתו).

Verse 13

Verse 14

Turn away from me Loosen Your hand from smiting me.
that I may recover Heb. ואבלגה,that I regain my strength.

Chapter 40

Verse 1

Verse 2

I have greatly hoped for the Lord in Egypt, and this psalm is meant for all Israel.
and He extended to me His ear.

Verse 3

out of the roaring pit From the imprisonment of Egypt and from the roaring of their tumult.
from the thick mire From the sea. היון is an expression of mud, fanyas in Old French (fange in modern French), slime.
He established Heb. כונן, He prepared my steps.

Verse 4

a new song The song of the sea.

Verse 5

the haughty Heb. רהבים, an expression of haughtiness, as (in Isa. 3:5): "they shall behave haughtily (ירהבו), the youth"; (Song 6:5) "for they have made me haughty (הרהבותני)."
and those who turn to falsehood Those who turn from the straight way to follow the falsehood of pagan deities; e tornons in Old French, and those who turn away; in modern French, et se tournant.

Verse 6

Your wonders and Your thoughts are for us You created Your world for us; You split the sea for us, and You thought for us to benefit us in our end [by keeping us] in the desert for forty years because of the Amorites, who cut down the trees and made their land desolate when they heard that Israel was coming out to go to inherit their land.
There is none to equal You We cannot compare any king or savior to You. The expression ערך is like (Lev. 27:12): "valuation (כערכך)," a prizjjr in Old French, to estimate, [a priser, in modern French].
were I to tell and speak Were I to come and tell and speak, they would be too many to tell.

Verse 7

You desired neither sacrifice nor meal offering on the day of the giving of the Torah, as the matter that is stated (in Exod. 19:5): "And now, if you will earnestly hearken to My voice, etc.," and likewise (in Jer. 7:22) Scripture states: "For neither did I speak with your forefathers nor did I command them, etc., concerning a burnt offering or a sacrifice." I said, (Lev. 1:2) "If...from among you," but I did not require it as an obligation to burden you. The daily sacrifices and the additional sacrifices are only to bring Me pleasure, that I ordained and My will was performed, but it is a small matter.
You dug ears for me saying, "Hearken to My voice."
You dug You made them hollow [enabling me] to hear.

Verse 8

Then at the time of the giving of the Torah, behold I came to You to be bound in Your covenant. (Exod. 24:7): "We will do and hear," and this matter is written as testimony concerning me in the scroll of the book, i.e., in the Law of Moses.

Verse 9

and [to have] Your law within my innards Even my food is according to Your law; I ate neither unclean beasts nor untithed produce.

Verse 10

I brought tidings of righteousness The song by the sea, the song by the well (Num. 21:17-20), and the song of Deborah (Jud. 5).
I will not withhold Heb. אכלא, I will not withhold, an expression of (Gen. 8:2): "And the rain was restrained (ויכלא)."

Verse 11

Verse 12

do not withhold Your mercies Heb. לא תכלא, do not withhold.
watch me Heb. יצרוני, watch me.

Verse 13

have encompassed Heb. אפפו, have surrounded.

Verse 14

Verse 15

to destroy it Heb. לספותה, to destroy it, as we translate (in Deut. 2:14): "until the entire generation...had vanished, עד תם כל-הדור.

Verse 16

may they be bewildered [as translated,] may they be bewildered.
afterwards because of their shame Heb. עקב-על. When they receive their shame in the wake of everything [they have done], in the measure that they measured out and in the way they walked against Me. עקב is like (below 77: 20): "and your steps (ועקבותיך) were not known"; (Song 1:8), "go your way in the footsteps of (בעקבי) the flocks." They are all an expression of footsteps, in French traces, footprints on the heel.
those who say about me, "Aha! Aha!" Those who say about me and for me, "Aha!" When trouble comes, they pray for our misfortune.

Verse 17

Verse 18

poor Every expression of poor and needy in Psalms refers only to Israel.
may...think of me Heb חשב. May He pay heed to me to think of my poverty and neediness, to save me. Pensa in French, to think.

Chapter 41

Verse 1

Verse 2

the poor Heb. דל, the ill, to visit him, as the matter that is stated (in II Sam. 13:4): "Why are you so poor (דל)...?" mentioned in reference to Amnon.
on a day of calamity This is Gehinnom (Ned. 40a). And in this world, what is his [the visitor's] reward?...

Verse 3

The Lord will preserve him and keep him alive i.e., the visitor and benefactor who visits him and benefits him.

Verse 4

on his sickbed Heb. עַרְשׂ, lit in French, as (in Deut. 3:11): "Behold his bed is an iron bed." When he too takes ill, He will support him. What is the meaning of "on his sickbed"? This is the seventh day of the sickness, when he is very ill. In this manner, it is explained in Aggadath Tehillim (Mid. Ps. 41:5).
when You have transformed his entire restfulness in his illness Even in the time that his illness has become more acute, when all his restfulness and tranquility have been transformed.

Verse 5

I said, "O Lord, be gracious to me" As for me, I have none who visit for good, and when I cry out from my illness and say, "O Lord, be gracious to me, etc," my enemies rejoice over me and say evil things about me: "When will he die, etc."

Verse 6

Verse 7

he speaks falsely He pretends to be troubled, and when he sits before me, his heart gathers thoughts of violence to himself, [of] what evil he will speak when he leaves, and when he goes outside, he speaks of it.

Verse 8

whisper about me something that is harmful to me, and what is that thought?...

Verse 9

An evil thing shall be poured into him All the wicked things that he did shall be poured and spilled into his body, and if he lay down, he shall not rise. This is how they curse me.

Verse 10

developed an ambush for me Heb. עָקַב, an ambush, as (in Josh. 8:13): "and their ambush party (עקבו) on the west of the city."

Verse 11

Verse 12

With this I shall know, etc. When You are gracious to me and raise me up, I shall know that You have desired me; when my enemy will not shout with shouts of joy over me, and I will see that because of my innocence, You have supported me.

Verse 13

Verse 14

Blessed is the Lord When I stand up from my illness, I will bless You in this manner.

Chapter 42

Verse 1

of the sons of Korah Assir, Elkanah, and Abiasaf. At first, they were in their father's counsel, but at the time of the controversy they parted, and when all those around them were swallowed up, and the earth opened its mouth, their place was left within the mouth of the earth, as the matter that is stated (Num. 26:11): "But the sons of Korah did not die." There they uttered a song, and there they composed these psalms. [Then] they ascended from there, and the holy spirit rested on them, whereupon they prophesied concerning the exiles, the destruction of the Temple, and the Davidic dynasty.

Verse 2

As a hart cries longingly for rivulets Heb. תערג. The expression of ערג applies to the voice of the hart as the expression of נהם, roaring, applies to a lion; שׁקוק, growling, to a bear; געה, lowing, to oxen, and צפצוף chirping, to birds. [See Teshuvoth Dunash, p. 18.] Our Sages said: The hind is the most pious of the beasts. When the beasts are thirsty for water, they gather to her so that she should raise her eyes to heaven. And what does she do? She digs a pit and thrusts her antlers into it and lows. Thereupon, the Holy One, blessed be He, has compassion on her and the deep brings up water for her.
As a hart cries longingly "As a hind cries longingly" is not stated, nor, "As a hart cries longingly (יערג) [in the masculine]." Only, "As a hart cries longingly." Scripture speaks of [both] a male and a female. The male cries longingly for water, as we explained, and the female when she kneels to give birth, [because] her womb is narrow. [When] she cries out, the Holy One, blessed be He, is compassionate and prepares a serpent, which bites her on her birth canal, whereupon her womb opens. Menachem (p. 138) connects תערג with (Song 5:13): "His cheeks are like a bed of (כערוגת) spice," but his view is impossible. Dunash (p. 18) too explained it as the sound of the hart.

Verse 3

when will I come and appear before God? to make the pilgrimages on the festivals. Here he prophesied concerning the destruction of the Temple. "Why are you downcast?" is stated here three times, corresponding to the three kingdoms destined to curtail the Temple service, and Israel will cry out and be redeemed: the kingdoms of Babylon, Greece, and Edom.
My soul thirsts The people of Israel say this in the Babylonian exile.

Verse 4

My tears were my bread From here we derive that distress satiates a person, and he does not seek to eat. Similarly, Scripture states regarding Hannah (I Sam. 1:7): "and she wept and did not eat."

Verse 5

These things I will remember, etc., how I passed on with the throng Pasoye in Old French. I remember this, and my soul pours out when I remember the festive pilgrimage, how I would pass on with the throngs of people and walk slowly with them until the House of God. סָךְ is an expression of a number. Another explanation: סָךְ is an expression of a human barrier. Another explanation: סָךְ is an expression of a covering and a booth, meaning covered wagons. סָךְ is an expression relating to עֲבִי (Num. 7:3), "covered wagons" (עגלותעצב). Covered like a booth, their name in the language of the Aggadah is סקפסטאות and אסקופיטי.
I walked slowly with them I walked slowly with them, as (Shab. 128b): "We may make calves and foals walk (מדדים)," and, "A woman may make her child walk (מדדה). This word serves in place of two words: אדדה עמהם, I walked with them, etay amut semble in Old French, to move together. Menachem (p. 62) associated it as an expression of affection (ידידות), as (Jer. 12:7): "I have delivered My soul's beloved (ידידות) into the hand of her enemies." But Dunash (p. 27) interpreted אדדם as an expression of silence (דממה), and likewise (above 37:7): "Wait (דום) for the Lord, etc." Accordingly, the interpretation of אדדם is: "I will be dumb," and I was silent until I came to the House of God with shouts of joy, as (above 39:2): "I will guard my mouth [as though with] a muzzle, etc." and as (above 38:14): "But I am like a deaf man, I do not hear, and like a mute, etc." דם is the radical of אדדם.
I would walk with them, as (Gen. 37:4): "And they could not speak with him in peace," [equivalent to] לדבר עמו בשלום.
a celebrating multitude who were going to celebrate, and on this the liturgical poet (in the morning service of Parashat Shekalim, in the Yotzer of [the prayer] "Ayleh Ezcherah"): "A vast celebrating multitude, flooding like a river." According to the Midrash Aggadah (Mid. Ps. 42:4), it is Greek, because they call a pool of water "chogegin."

Verse 6

are you downcast Heb. תשתוחחי, an expression of (below 44:26): "For our soul is cast down (שחה) to the dust." When שׁ is used in the reflexive (מתפעל), the "tav" separates the radicals in the manner of every word whose root begins with "shin."
Hope Wait and look forward to the redemption.

Verse 7

I will remember You from the land of Jordan From what You did for us in the Jordan and the peaks of Hermon; after all the provocation with which we provoked You in Shittim, You dried the Jordan for us.
from the young mountain From Mount Sinai, which is younger than other mountains; after we provoked You there with the episode of the [Golden] Calf, You forgave our iniquities and went with us. All these I remember in my exile, when You have refrained from doing good for me, and Your decrees are being renewed one after the other.

Verse 8

Deep calls to deep One trouble calls the next one.
to the sound of Your water channels (Tes canals in Old French, canaux in modern French) which spray retribution upon me like flooding waters, until all Your breakers and waves have passed over me. "Your breakers" is an expression of the waves of the sea, because the waves of the sea ascend, break, and fall.

Verse 9

By day, may the Lord command His kindness May the light of the redemption come, and may the Lord command His kindness to us.
and at night In the darkness of the exile and the troubles.
may His resting place be with me Heb. שׁירה. May His resting place be in our midst. שׁירה is an expression of camping, as we translate (II Sam. 17:26): "And Israel encamped," וּשְׁרָא. I learned this from the Great Masorah, which associates this [word] with (I Kings 5:12): "And his songs (שׁירו) were a thousand and five," in the "aleph-beth" of two words with different meanings (homonyms). This taught [me] that this is not an expression of song, but the Midrash Aggadah does interpret it as an expression of song, interpreting in this manner: Israel says to the Holy One, blessed be He: "We remember what You did for us in Egypt. You commanded us one commandment by day on the eve of the Passover, and we observed it, and at night, You redeemed us and we sang Hallel before You. But now we keep many commandments, yet You do not redeem us. Because of this, I will say to God, my Rock, 'Why have You forgotten me?' "

Verse 10

in gloom Heb. קדר, an expression of blackness, as (Micah 3:6): "and...shall be darkened (וקדר) about them."

Verse 11

With murder in my bones, my oppressors have reproached me It seemed to me as though they were killing me, so confined within my bones was that with which my oppressors provoke and reproach me.

Verse 12

my countenance and my God The Holy One, the light of my countenance, my God—I still have hope in Him. Why, then, should you stir?

Chapter 43

Verse 1

Avenge me Heb. שׁפטני, lit. judge me.
against an unkind nation That is Ishmael, who dwelt between two righteous men [Abraham and Isaac] and did not learn from their deeds.

Verse 2

Verse 3

Send Your light and Your truth The King Messiah, who is compared to light, as it is stated (below 132:17): "I have set up a lamp for my anointed," and Elijah the prophet, who is true, a faithful prophet.
that they may lead me Heb. ינחוני, menoront moi in old French, they shall lead me.

Verse 4

to the God To the Holy One, blessed be He, who is the joy of my exultation.
and I will thank You with a lyre because You took me out of my exile.

Chapter 44

Verse 1

Verse 2

with our ears we heard From here you learn that the sons of Korah were speaking for the generations following them, for if it were for themselves, they should not say, "our fathers told us," because they themselves witnessed the miracles of the desert, the Jordan, and Joshua's war. In this manner, it is explained in the Aggadah of Psalms (Mid. Ps. 44:1).

Verse 3

You inflicted harm on kingdoms You inflicted harm on the seven great nations, You sent them out from before us, and with Your hand and Your strength You drove them out of their land and planted our forefathers in its midst.

Verse 4

You favored them Heb. רִצִּיתָם, an expression of favor.

Verse 5

command the salvations of Jacob Now too.

Verse 6

we will trample those who rise up against us Heb. נבוס. We will tread and trample our enemies, an expression of (Ezek. 16:6): "wallowing (מתבוססת) in your blood"; (Prov. 27:7), "tramples (תבוס) honeycomb"; (Zech. 10:5), "And they shall be like mighty men, treading (בוסים) the mire of the streets."

Verse 7

Verse 8

Verse 9

Verse 10

Even if You have forsaken us and put us to shame Even if You put us to shame, we will forever thank Your name.

Verse 11

You make us retreat Heb. תְּשִׁיבֵנוּ. This is a present tense.
plunder for themselves They plunder our property, each man for himself.

Verse 12

You scatter us Epondis nous in Old French, tu nous repandis in modern French.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

when You crushed us in a place of serpents This כִּי serves as an expression of כַּאֲשֶׁר, when. Even when You humbled us in a land of plains and pits; [in] a desert, a place of serpents, and You covered us with the darkness of death - despite all this, if we forgot the name of our God, will God not search this out? For He knows the secrets of the heart.

Verse 21

Verse 22

Verse 23

as sheep for the slaughter As sheep of slaughter.

Verse 24

Verse 25

Verse 26

Verse 27

and redeem us for the sake of Your kindness We do not come with the power of our deeds, but do [this] for the sake of Your kindness.

Chapter 45

Verse 1

on shoshannim They founded this psalm in honor of the Torah scholars, who are as tender as roses and as beautiful as roses, and perform good deeds as fresh as roses.
a maskil Through an interpreter.
a song of loves Heb. שִׁיר יְדִידוֹת, a song of loves, a song of praise for them [the Torah scholars] to endear them to the people and to endear their Torah to them [the people].

Verse 2

My heart is astir In this manner, the Psalmist commenced his song: My heart caused a good theme to swarm within me in your praise, O Torah scholar.
is astir Heb. רחש, an expression of moving, and so is every expression of swarming and crawling.
I say, "My works are for a king" This song, which I have founded and composed, I say to one who is fit to be a king, as it is stated (Prov. 8:15): "Kings reign with me."
my tongue is as poetic as the pen of an expert scribe. I saw in the commentary of Rabbi Moses the Preacher: مَهِير in Arabic means expert.

Verse 3

You are more handsome than [other] men who engage in the work of transitory life. Why? Because charm is poured into your lips to instruct according to the halachah. הוּצַק means "poured," as (Exod. 38:27): "to cast (לצקת)"; (Gen. 28:18), "and he poured (ויצק) oil."
Therefore...blessed you as it is stated (below 29:11): "The Lord shall grant strength to His people." And what is their reward? "The Lord shall bless His people with peace."

Verse 4

Gird a sword on your thigh to wage the war of Torah, and that is your majesty and that is your glory.

Verse 5

for the sake of truth To instruct according to the law and to behave with righteous humility.

and it shall instruct you The Torah and the matter of truth in which you shall engage shall teach you tactics of war so that your right should perform awesome things. Since he mentions the study of Torah in an expression of war, the expression of the right hand, prepared to fight, is appropriate (i.e., it is customary to fight with the right hand).

Verse 6

Your arrows are sharpened, etc., in the heart of the king's enemies Heb. שְׁנוּנִים, is aiguises in French, sharpened. This is a transposed verse. We find that the disciples are called arrows, as it is stated (above 127:4): "As arrows in the hand of a mighty man, so are the children of youth." And Torah scholars who argue with each other about halachah are called enemies to each other for the time, as it is stated: "they will not be ashamed when they speak with the enemies in the gate."
nations shall fall under you As a reward for Torah, nations shall fall under Israel.

Verse 7

Your throne, O judge Your throne, O prince and judge, shall exist forever and ever, as the matter that is stated (Exod. 7:1): "I have made you a judge (נתתיך אלהים) over Pharaoh." And why? Because "a scepter of equity is the scepter of your kingdom," that your judgments are true, and you are fit to govern.

Verse 8

anointed you...with oil of joy Every expression of greatness is depicted by the anointment of oil, as is the custom of the kings.

Verse 9

Myrrh and aloes and cassia Heb. קדה (Exod. 30:24) is translated קציעתא, cassia.
all your garments All your garments smell with the fragrance of spices. Its midrashic interpretation is: All your betrayals (בגידותיך) and sins are expiated and smell of a fragrant scent.
more than ivory palaces, those that are Mine will cause you to rejoice More than the best ivory palaces, are the palaces that are prepared for you in Paradise to cause you to rejoice with them. שֵׁן is ivoire in French, ivory.
those that are Mine will cause you to rejoice The palaces that are Mine they will make you rejoice, those that give you your reward.

Verse 10

The daughters of kings will visit you, as the matter that is stated (Isa. 49:23): "and their princesses your wet nurses."
will visit you lit. your visitors. Heb. ביקרותיך. The "kaph" is punctuated with a "dagesh" because it is an expression of visiting, although it is preceded by a "yud." I saw in Rav Saadia's punctuation that this word is arranged with (Isa. 42:24), "Who subjected Jacob to plunder (למשיסה)," which is written with a "yud" although the "sammech" is punctuated with a "dagesh." Menachem, however, associated it as an expression of value, as (Job 28:16): "with precious (יקר) onyx.
the queen Heb. שגל, the queen, as (Neh. 2:6): "and the queen (השגל) was sitting beside him"; (Dan. 5:2), "and they shall drink with them, the king and his nobles, his queen (שגלתה) and his concubines." Your wife will stand at your right.

with golden jewelry from Ophir with a collection of golden ornaments that comes from Ophir.

Verse 11

Hearken, daughter, and see Hearken, O nation of Israel, and see the good way.
and incline your ear to the Torah.
and forget your people The nations among whom you were raised.
and your father’s house The idolatry that your fathers worshipped on the other side of the river.

Verse 12

And the King shall desire your beauty And if you do this, the King, the Holy One, blessed be He, will desire the beauty of your deeds.

Verse 13

And the daughter of Tyre shall seek your presence with tribute Heb. יחלו, as (Exod. 32: 11): “And Moses prayed (ויחל).” And as reward for this, you will merit that those who are now the richest of the people will bring you tribute and gifts.

Verse 14

All honor [awaits] the King’s daughter who is within, etc. Those who deserve all honor, and they are the nation of the King, who behaved with modesty now their garments will be more esteemed than the settings of gold of the High Priests. משבצות is chatons in French, settings.

Verse 15

With embroidered garments, she will be brought to the King In embroidered garments, they will bring her as a gift to the King of all the earth. רקמות is a broderies in French. This is what is stated (Isa. 66:20): “And they shall bring all your brethren from all the nations as a tribute, etc.”
virgins in her train who are her companions Some of the idolatrous nations will follow them, as the matter that is stated (Zech. 8:23): “shall take hold of the skirt of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you.’ “
will be brought to You The Psalmist addresses the Holy One, blessed be He.

Verse 16

Verse 17

Instead of your forefathers, etc. He addresses each Israelite.

Verse 18

I will mention Your name The Psalmist addresses the Holy One, blessed be He.

Chapter 46

Verse 1

on alamoth The name of a musical instrument in Chronicles (I Chron. 15:20).

Verse 2

Verse 3

when the earth changes in the future, on the day concerning which Scripture states (Isa. 51: 6): "and the earth shall rot away like a garment." The sons of Korah saw the miracle that was performed for them, that all those around them were swallowed up while they [the sons of Korah] stood in the air and said to Israel, through the holy spirit, that a similar miracle would be performed for them in the future.

Verse 4

His waters shall stir and be muddied Heb. יחמרו, they shall cast up mud, clay (חמר), and dirt as is their wont. Menachem (pp. 90f.), however, associated it with (Lam. 1:20), "my reins have shriveled (חמרמרו)," regrezeliront in Old French, have shriveled.
mountains shall quake from His pride [The pride] of the Holy One, blessed be He, Who is mentioned in the beginning of the psalm (verse 2).

Verse 5

But as for the river its rivulets Heb. פלגיו, ses ruisseaux in French, its rivulets.
the river of Paradise.

Verse 6

as morning approaches at the end of the redemption.

Verse 7

Nations have stirred Heb. המו, an expression of stirring.
shall melt Shall melt - so explained Menachem, similar to (Exod. 15:15), "all the inhabitants of Canaan melted (נמוגו)," and to (Ezek. 21: 12), "every heart will melt (למוג)." But Dunash explained it as an expression of movement, as in (I Sam. 14:16), "the multitude was wandering (נמוג), and it was coming closer," and so in every instance.

Verse 8

Verse 9

that He has wrought devastation That He has made the lands of the nations desolate.

Verse 10

He puts a stop to wars from upon us.

until the end of the earth that all the lands of the nations shall be at peace with us.
the bow of the nations He shall break.
wagons He will burn with fire The war chariots of the nations of the world. [The war chariots of the star worshippers.]

Verse 11

Desist all nations from further marching upon Jerusalem.
and know that I am God That I will execute judgment upon you.
I will be exalted among the nations I will be exalted with My vengeance which I will wreak upon those nations.

Chapter 47

Verse 1

Verse 2

clap hands Join together with one another to shout to God with a voice of praise.

Verse 3

Verse 4

He shall plague peoples in our stead Heb. ידבר עמים תחתינו, He shall afflict the peoples with a plague (דבר) instead of our soul(s) so that His wrath will subside through them, and we will be saved, as the matter that is stated (Isa. 43:3): “I have given Egypt as your ransom, etc.” Menachem, however, associated it with an expression of leading (p. 61).

Verse 5

He shall choose...for us and restore us to its midst. Then He will be exalted with the trumpet blast and the sound of the shofar that we will sound before Him over the burnt offerings and the peace offerings, and we will say, “Sing to God, etc.”

Verse 6

Verse 7

Verse 8

Verse 9

God has reigned over nations So will everyone say.

God has sat upon His holy throne Now the throne is complete and the greatness is recognized, and they will declare that the volunteers of the people have gathered to His city.

Verse 10

The volunteers of the peoples Who offered themselves to the slaughter, to be slain for the sanctity of His name.
the people of the God of Abraham who was the first volunteer, the first of the proselytes [he was the first to volunteer himself to proselytize]. Now it is known that God has the shields of the earth and He has the power to be a shield for all who trust in Him.

Chapter 48

Verse 1

Verse 2

in the city of our God In the future, when He builds His city, He will be great and praised because of it.

Verse 3

The fairest of branches Heb. יפה נוף, a city that is a fair branch; an expression of the branches (נוף) of a tree. Another explanation: A fair bride, for in the coastal cities they call a bride ninfe (nymphe in Greek) (R. H. 26a). Menachem (p. 124) associated it with (Josh. 17:11) "the three regions (הנפת)" (i. e., there [on Joshua] he explains that it means regions; as Rashi explains there: contree in French, a region. In this manner, Rashi explains in Joshua 11:3,) but Dunash (p. 34) defined it as an expression of a branch of a tree, and Mt. Zion was called "the fairest of branches" because it is (near—Shem Ephraim) the Mount of Olives.
the joy of the entire earth Now what is its joy? The north side, angles in French, angle, corner. Redak (Shorashim) also defines it as corners, and so in Ezekiel (46:21). The northern side of the altar [was] where sin offerings and guilt offerings were slaughtered, and whoever was grieved because of the sins he had committed would bring a sin offering or a guilt offering, and he would be forgiven. He would then emerge happy, and the sacrifices would benefit the entire world.

Verse 4

He is known as a stronghold When He will dwell therein in the future, they will say this [will call Him thus].

Verse 5

the kings have assembled to wage war against it in the wars of Gog and Magog.
they have passed together to war.

Verse 6

They saw the Holy One, blessed be He, going forth and waging war against those nations, so they wondered.
they were bewildered Feront etourdis in French, were stunned, as (Jer. 23:32): “and their bewilderment (ובפזותם).”

Verse 7

Verse 8

With an east wind That is an expression of retribution, with which the Holy One, blessed be He, recompenses the wicked, as it is stated (Exod. 14:21): “and the Lord led the sea with a strong east wind, etc.” Similarly (Ezek. 16:27, 26): “The east wind has broken you in the heart of the seas”; (Jer. 18:17), “Like an east wind, I will scatter you before the enemy.”
the ships of Tarshish They are the neighbors of Tyre, which is Africa, and it is of Edom.

Verse 9

As we have heard the consolations from the mouth of the prophets, so have we seen [them].

Verse 10

We have hoped, O Lord, for Your kindness The prophet repeatedly prays to the Holy One, blessed be He, and says, “We hoped and waited for Your kindness, to see this Your salvation in the midst of Your Temple. Menachem (p. 65) interpreted it as an expression of thought, as (Esther 4: 13): “Do not think (אל תדמי).”

Verse 11

As is Your name, O God, so is Your praise Just as Your name is great, so is Your praise great in everyone’s mouth.

Verse 12

the daughters of Judah shall exult All the other cities of Judah are as daughters to Zion, as (Num. 32:42): “and he captured Kenath and its daughters.”
for the sake of Your judgments That You perform judgment upon the nations.

Verse 13

Encompass Zion You who are building it.
count Heb. סִפְרוּ, an expression of counting. You should know how many towers it requires.

Verse 14

to its walls Heb. לְחֵילָהּ, to its walls, as (Lam. 2:8): “rampart (חֵיל) and wall.”
raise its palaces Heb. פַּסְגוּ, raise its palaces, as (Deut. 3:17): “beneath the rapids of the elevation,” which is translated רָמָתָא, the high place.
in order that you may tell its height and its beauty to the generation after you.

Verse 15

as in youth Heb. עַל-מוּת, as a man who leads his young son slowly. Menachem (p. 133) interpreted it as an expression of eternity, and so is its interpretation: will lead us to eternity.

Chapter 49

Verse 1

Verse 2

Hear this, all you peoples Because this psalm is based on people who rely on their riches, he says, "all you peoples," for they all require admonition.
earth Heb. חֵלּוֹד. That [term] is [used to describe] the earth because it is old and rusty (חלודה), rodile in Old French, rust, rouille in modern French. But our Sages explained that it is because of the weasel (חֵלְדָּה), which frequents the dry land but is not found in the sea, for the Rabbis taught (Hul. 127a): Whatever is on the dry land is found in the sea, except the weasel.

Verse 3

Both the sons of "adam" The sons of Abraham, who was called (Josh. 14:15): "the greatest man (האדם) among the giants"; the sons of Ishmael and the sons of Keturah.
and the sons of "ish" The sons of Noah, who was called (Gen. 6:9): "a righteous man (אִישׁ צַדִּיק)."

Verse 4

and the thoughts of my heart are understanding The thoughts of my heart are understanding.

Verse 5

I will bend my ear to a parable To the words of Torah, which is called (I Sam. 24:13), "the parable of the Ancient One."
I will solve this my riddle for you with a lyre. And this is the riddle: Why must I fear in days of misfortune, on the day of the visitation for iniquity? Because the iniquity of my heels surrounds me. The iniquities that I tread with my heels, that I treat lightly, that I view as minor sinsthey condemn me in judgment, and surely the wealthy.

Verse 6

Verse 7

Those who rely on their possessions Of what use is their money? Is it not so that...

Verse 8

A brother cannot ransom his brother with money because the ransom of their soul is dearer than any possession. Therefore, perforce, his redemption is forever unattainable.

Verse 9

will be too dear that he will live forever and not see the Pit. Menachem (p. 158) associated it as an expression of withholding, as (Isa. 13:12): "I will make mortal man dearer (אוקיר) than fine gold"; (Lev. 26:21), "I will go with them with wrath of withdrawal (קיר)" i.e., the ransom of their soul will be withheld.

Verse 10

Verse 11

For he sees that wise men die and are not saved from death. So, perforce, he stops wearying himself and toiling for his brother's ransom.
their possessions Heb. חילם, their money. Death is mentioned in reference to the wise men, because in this world they die only in the body, whereas concerning the fool and the boorish man, perishing is mentioned, because both body and soul perish.

Verse 12

In their heart, their houses are forever Their thoughts are to build for themselves houses that will exist forever.
they call by their names their houses that they build so that they will have a memorial. (Gen. 4:17): "and named the city after his son Enoch." Antiochus built Antioch; Seleucus built Seleucia.

Verse 13

in his glory Heb. ביקר, an expression of glory and majesty.
he is compared Heb. נמשל, an expression of a parable (משל).
silenced Heb. נדמו, an expression of silence.

Verse 14

folly Heb. כסל, madness.
and after them they will tell with their mouth forever And those who come after them will speak of them and tell with their mouth what happened to the earlier ones.
will tell Heb. ירצו, an expression of narration, retreyront in Old French, But our Sages (Shab. 32b) explained: This is the way of the wicked: they perish in the end but כֶּסֶל is theirs. They have fat on their flanks (כסליהם), which covers their kidneys, and they [their kidneys] do not advise them to repent of their evil. Perhaps you will say that it is forgetfulness, that they have forgotten that ultimately they will die? Scripture therefore states: and their end they tell with their mouth; i.e., the day of their end is constantly in their mouth and they are not afraid of it.

Verse 15

Like sheep, they are destined to the grave Like sheep that are gathered to the shed, so are they into the grave.

they are destined Heb. שתו. The "tav" is punctuated with a "dagesh," in place of the second "tav." שׂותתו into the midst of the foundations (שתותיה) of the nether world, to the lowest level. Likewise (above 73:9): "They have set their mouth against heaven," is also an expression of foundations; they set their mouth in heaven; their slander.
death will devour them Heb. ירעם. The angel of death will devour them. Do not wonder about this expression of eating because we find elsewhere (Job 18:13): "the prince of death shall devour his branches." Another explanation: [It is] an expression of breaking, as (Jer. 15:12): "Will iron break (הירע)?"
and the upright will rule over them in the morning On the day of the redemption, when the morning of Israel shines, they will rule over them, as it is stated (Malachi 3:21): "And You shall crush the wicked, etc."
and their form will outlast the grave The form of the wicked will outlast the grave. Gehinnom will end, but they will not end.
as his dwelling place From being a dwelling place for them. And the Holy One, blessed be He, takes the sun out of its case, and it will burn them up, as it is stated (Mal. 3:19, Ned. 8b). Our Sages, however, explained מְזֻבָּל לוֹ to mean that because they stretched out their hand on His dwelling place, they destroyed the Temple (Mid. Ps. 49:3).

Verse 16

But God will redeem my soul But I, who have bent my ear to the parable—God will redeem my soul so that I do not go to the grave, because He will take me in my lifetime to go in His ways.

Verse 17

Verse 18

Verse 19

Because in his lifetime he blesses himself The wicked man blesses himself during his lifetime and says, "All will be well with you, my soul. No harm will befall you." But others do not say so about him.
but [all] will praise you, for you will benefit yourself But you, if you hearken to my words, all will praise you, for you will benefit your soul by straightening your way.

Verse 20

You shall come to the generation of his forefathers When you complete your days and die, you will come and see the generation of the wicked man being judged in Gehinnom, so that they will not see light to eternity.

Verse 21

Man is in his glory but he does not understand The way of life is placed before him; if he follows it, he will be honored, but he does not understand the good [resulting therefrom].

Chapter 50

Verse 1

God of gods is the Lord I shall call (the God of gods—YHWH is His name). spoke and called to the earth The entire earth, but He appeared from Zion, which is the adornment of beauty.

Verse 2

מִכְלָל is a noun, parement in Old French, adornment. He [Asaph] prophesies concerning the future redemption.

Verse 3

Our God shall come and not be silent any longer concerning the spilt blood of His servants.

Verse 4

He shall call to the heavens to visit upon the celestial princes of the peoples.
and to the earth to visit upon the kings of the earth.
to avenge His people Heb. לדין, to avenge the vengeance of His people, as (Deut. 32:36): "For the Lord shall judge His people, and He shall avenge the blood of His servants."

Verse 5

Gather to Me My devoted ones And He will further call to the heavens and the earth that they gather the exiles to Him, as the matter that is stated (Song 4:16): "Awake, O north wind, and come, O south wind."
who made a covenant with Me over a sacrifice Who received the Torah with a covenant and a sacrifice, as it is stated (Exod. 24:8): "Behold the blood of the covenant, which the Lord has made with you."

Verse 6

Verse 7

Verse 8

I will not reprove you concerning your sacrifices If you do not bring Me sacrifices, and your burnt offerings are not before Me constantly. I do not set My eyes and My heart on that.

Verse 9

I will not take from your household a bull They are not yours but Mine.
from your pens Heb. מִמִּכְלְאֹתֶיךָ. That is a sheepfold, as (Habakkuk 3:17): "the flock shall be cut off from the fold (מִמִּכְלָה)." Parc in French, pen.

Verse 10

the behemoth of the thousand mountains That is (the bull) destined for the future feast [of the righteous], which grazes on a thousand mountains daily, and every day they grow back. Others explain this to mean one thousand mountains or one thousand parasangs (i.e., one mountain that is

1,000 parasangs long, or perhaps it should read: 1,000 bulls. The plural "mountains" indicates that there were many mountains of that type.[Shem Ephraim]) Others explain that this is like (Deut. 7:13): "the litter of your cattle (אלפיך)." i.e., mountains full of cattle, because he says, "I will not take from your household a bull."

Verse 11

and the creeping things of the field are with me Heb. זי"ז, the creeping things of the field. They are called זִי"ז because they move (זזים) from place to place; esmoubemant in Old French, movement.
with Me I know them all.

Verse 12

Verse 13

Will I eat the flesh of bulls I did not order you to bring a sacrifice because I need to eat, but it is My pleasure that I spoke and My will was performed.

Verse 14

Slaughter for God a confession Confess your deeds and return to Me. That is the sacrifice that I desire, and afterwards pay the Most High your vows, for then they will be accepted willingly.

Verse 15

and you will honor Me For this is My honor, that I will save those who trust in Me.

Verse 16

and bring up My covenant on your mouth My Torah.

Verse 17

Verse 18

you agreed You agreed to go with him.

Verse 19

you accustomed your tongue to deceit Heb. תצמיד. You accustom deceit to be with you; to speak evil. תצמיד is ajouter in French, to join, as (Num. 19:15): "a cover (צמיד) bound."

Verse 20

You sit in the company of the scorners.
your mother's son with whom you have no [legal] quarrel, since he does not inherit with you.
slander Heb. דפי, defamation to cast him off, an expression of (Num. 35:20): "he pushes him off (יהדפנו)."

Verse 21

you thought You thought that I would be like you, to condone your evil deeds; (and others explain: you thought that I do not know what is hidden.)

Verse 22

Verse 23

One who slaughters a confession sacrifice [One] who brings Me a sacrifice of repentance and confession for his iniquities, honors Me.
and [I will] prepare the way for the one who returns to Me. I teach and prepare the way for sinners to return to Me (and he who returns to Me—Shem Ephraim), I will show him My salvation.

Chapter 51

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

and my sin is always before me Since I regret [my sin] and worry about it, it is as though it is constantly before me, always.

Verse 6

Against You alone have I sinned Therefore, it is in Your power to forgive [me]. Even in my sin against Uriah, I sinned against You, for You warned against the matter.
in order that You be justified in Your conduct like בחנוך, in Your conduct. I had the strength to overpower my evil inclination, but, so that they should not say, “The servant overpowered his master,”for I said to You (Ps. 26: 2), “Test me, O Lord, and try me,” and You tested me and I was not found perfect, in order that You should be justified and not I (Sanh. 107a). Another explanation: in order that You be justified in Your conduct If You forgive me, You will be justified in Your judgment against all the wicked who do not repent, so that they will not be able to say, “If we had repented, it would not have availed us.”

Verse 7

Behold, with iniquity I was formed Now how could I not sin when the main part of my creation was through coitus, the source of many iniquities? Another explanation: The main part of my creation is from a male and a female, both of whom are full of iniquity. There are many midrashim to this verse, but they do not fit the context of the psalm.
conceived me Heb. יחמתני, an expression of heat, as (Gen. 30:38): "And they came into heat (ויחמנה) when they came to drink."

Verse 8

Behold, You desired that truth be in the hidden places and behold, I confess to the truth, that I sinned.
in the hidden places Heb. בטחות. These are the reins, which are smooth. Menachem (p. 97), however, associated it with (Gen. 21:16): "as it were a bowshot (כמטחוי קשת)"; and so (Job 38: 36): "Who placed wisdom in the inward parts (בטחות)." And their interpretation is an expression of drawing, for just as a bow is drawn, so is their yearning for knowledge.
and in the concealed part You teach me wisdom And in the heart, which is concealed, You have taught me wisdom to confess.

Verse 9

Purify me with a hyssop As one purifies the "mezora" and the one who became unclean through contact with a corpse.

Verse 10

Make me hear joy and gladness The forgiveness of the sin.
the bones that You crushed when You were wroth with me.

Verse 11

Verse 12

Create for me a pure heart, O God so that I do not stumble again.

Verse 13

and do not take Your holy spirit from me that the holy spirit should not be withdrawn from me.

Verse 14

Restore to me the joy of Your salvation The holy spirit, which has left me.
noble Heb. נדיבה, an expression of nobility and leadership.

Verse 15

I will teach transgressors Your ways and they will learn from me. They will repent if they see that You forgive me.

Verse 16

Save me from blood that I should not die by the sword as a punishment for Uriah, whom I killed.

Verse 17

O Lord, You shall open my lips Forgive me so that I will be able to open my lips to recite Your praise.

Verse 18

For You do not wish a sacrifice Because a sacrifice of a sin offering is not brought for a willful transgression.
or I should give it For if You desired it, I would give it to You.

Verse 19

Verse 20

do good to build Your Temple in its midst in the days of my son, Solomon.

Chapter 52

Verse 1

Verse 2

Verse 3

Why do you boast of evil, you mighty man? Why do you boast and brag of the evil that you do, you who are mighty in Torah?
God’s kindness is constant to rescue the one whom you pursue. Another explanation: God’s kindness is constant. Had Ahimelech not given me bread, do you think that I would have died of hunger? God always shows kindness toward Israel, and if he had not given me [to eat], others would have given me.

Verse 4

sharpened Heb. שָׁלְטָה.
working deceit Cutting the flesh with the hair.

Verse 5

Verse 6

Verse 7

shall tear you down Heb. יתצך, an expression of demolition (נתיצה).
He will break you Heb. יחתך, an expression of breaking.
and pluck you Heb. וישחך, and shall tear you out.

and uproot you He shall uproot after you, to tear out all the roots; esraciner or esraziner in Old French, to uproot, deraciner in modern French.

Verse 8

and laugh at him And this is the ridicule they will say about him: "Behold! This is the man who does not place his trust in the Holy One, blessed be He. See what happened to him."

Verse 9

he strengthened himself in his wickedness Heb. יעז בהוותו.

Verse 10

But I who am now being pursued by you, will be like an olive tree, fresh with children and grandchildren, in the house of the Holy One, blessed be He.

Verse 11

when You have done [this] When You do this for me. This verse is addressed to the Holy One, blessed be He.

Chapter 53

Verse 1

on machalath The name of a musical instrument. Another explanation: concerning the malady (מחלתן) of Israel when the Temple will be destroyed. He already recited another psalm resembling this one (above 14): "The fool said in his heart, 'there is no God, etc.' ", One relates to the destruction of the First Temple and this one, to the Second Temple.

Verse 2

The fool said in his heart This is Titus; when he cut into the curtain and his sword was dripping with blood, he said that he had killed [God] Himself.

Verse 3

Verse 4

dross Heb. סג, an expression of סיגים, dross.
not even one of all his armies will protest against his deeds.

Verse 5

Did not Should not those who devour My people like a meal of bread, and who did not call upon the Lord, know that ultimately they will experience there a great fear at the end of days?

Verse 6

there was never such fear This fear was not like the first fear that came over Belshazzar, for in this redemption the Holy One, blessed be He, scattered the bones of חוֹנְךָ, those who camp around you, Jerusalem, as the matter that is stated (Zech. 14:12): "His flesh will waste away, etc." Menachem (p. 91) interpreted it that way, but Dunash (pp. 63f.) interpreted it as (Prov. 22:6): "Train (חנך) a child according to his way"; the "chaph" of חוֹנְךָ is a radical as the "chaph" of חֲנֹךְ, train.
You have put them to shame You, O Lord, have put all my enemies to shame, for You have rejected them.

Chapter 54

Verse 1

Verse 2

Verse 3

and with Your might, avenge me Heb. תדיננני, Wreak my vengeance, as (Deut. 32:36): "When the Lord will avenge (ידין) His people."

Verse 4

Verse 5

Verse 6

Verse 7

to those who lie in wait for me Heb. לשררי, those who eye me, an expression of (Num. 24:17): "I see him (אשורנו), but not near."
with Your truth Since You are truthful, and You said that You would wreak vengeance upon talebearers and those who pursue to kill, therefore, cut them off.

Chapter 55

Verse 1

Verse 2

Verse 3

I lament in my speech Heb. אָרִיד, I will lament of my pain, as (Lam. 3:19): "Remember my affliction and my misery (ומרודי)." Also (Jud. 11:37): "and wail (וירדתי) upon the mountains." Menachem (p. 162) interpreted אָרִיד as an expression of ruling, as (Gen. 1:28): "and rule (ורדו) over the fish of the sea." שִׂיחִי is an expression of speech (Prov. 23:29): "He who talks too much (שיח)."

Verse 4

the distress Heb. עִקָּת, an expression of distress.
for they accuse me of iniquity Doeg and Ahithophel accuse me of iniquities that overweigh [the scale] to demonstrate that I am liable to death, and they sanction [the shedding of] my blood.

Verse 5

shudders Heb. יְחִיל, worries.

Verse 6

Verse 7

Verse 8

Behold I would wander far away... and... I would quickly find myself a refuge If I had wings, I would wander far away and hasten to save my soul from their hands, for they are like a sweeping wind, a storm wind, which uproots trees, as (Job 19:10): "He has uprooted (ויסע) like a tree." But Menachem (p. 127) associated it with (Exod.12: 37): "And the children of Israel traveled (ויסעו).

Verse 9

Verse 10

divide their tongue Divide it so that no one should pay them heed. And Menachem (p. 142) interpreted פלג as an expression of division.
Destroy (Defey or defay in Old French, destroy, defais in modern French,) like (Lam. 2:8): "He did not restrain his hand from destroying (מבלע)." So did Menachem interpret it [p. 46].
for I have seen violence and strife in the city through them.

Verse 11

they surround it i.e., the violence and the strife.

Verse 12

Destruction Heb. הוות.
blows Heb. תּוֹךְ.

Verse 13

For no enemy reviled me all my life that I should bear my vilification, but I rose up against him and slew him.
my enemy did not open his mouth that I should flee and hide from him, but now I bear the abuse with which you reviled me because you are a man who is great in Torah.

Verse 14

a man of my equal A man as important as I.
and my esteemed one Heb. ומידעי, like אלופי, my prince, an expression of (Exod. 33:17): "and I recognized you (ואדעך)," which is translated וְרַבִּיתֶךָ "and I made you great." Menachem (p. 94), however, explained that "For no enemy would revile me that I should bear" is connected to (verse 7): "If only I had wings like a dove! I would fly away and be at rest." If I could raise my wings, I would fly away and wander on account of the distress of the wicked [inflicted upon me], for when I would leave the midst of the assembly of the profligate to lodge in the desert forever, then no enemy would revile me; I would not [have to] bear my disgrace and my shame, and I would not hide from him as I hid from them when I was among them. However, this interpretation is impossible, because of the verses following it, namely: And you are a man of my equal, my prince, and my esteemed one (verse 14); that together we would devise counsel; in the house of God we would walk with a multitude (verse 15). Therefore, Dunash (p. 94) interprets it in another manner, and this is its interpretation: For it is not an enemy who reviles me that I should bear my abuse, and it is not my enemy who opens his mouth wide against me, but my prince and my esteemed one, that together we would take counsel; in the house of God we would walk with a multitude. This thing is known, that the abuse of a friend is harder for a person [to bear] than the abuse of an enemy. Moreover, one can hide from his enemy, but one cannot hide from his friend when he tells him all that is in his heart. The context corroborates this [interpretation].

Verse 15

That together we used to devise counsel in the Torah and in the house of God we would walk נֵלֵךְ בְּרָגֶשׁ, with a multitude.
in the house of God In the study-halls.

Verse 16

May He incite Death upon them May the Holy One, blessed be He, incite the Angel of Death upon them. Heb. יְשִׁיאֵם, incite and entice, an expression of (Gen. 3:13): "The serpent enticed me and I ate." Menachem (p. 101) interpreted יְשִׁיאֵם, as an expression of יש, there is, as (Gen. 24:49): "If you wish (ישכם) to do kindness"; (Deut. 29:14), "who is (ישנו) here."
in their dwelling במגורם, in their lodging.

Verse 17

Verse 18

Evening, morning, and noontime The evening prayer, the morning prayer, and the afternoon prayer, three prayers.

Verse 19

from the battle that came upon me from the war that came upon me.
because of the many [people who] were with me For He did this because of the many people who came to my aid to pray on my behalf, as it is stated (I Sam. 18:16): "And all Israel and Judah loved David."

Verse 20

May God hear the prayer of those many people.
and answer them the King, Who dwells from time immemorial.
for there is no passing for them For those wicked men who pursue me. They do not pay heed to the day of their passing, and they do not quake from the day of death.

Verse 21

He stretched forth his hands This refers to Ahithophel the wicked.
He stretched forth Heb. שלח, tandit or tondet in Old French, stretched forth, tendait in modern French.
against him who was at peace with him Heb. בשלמיו, against him who was tranquil and at peace with him.

Verse 22

Smooth were Heb. חלקו, an expression of (above 35:6): "and slippery (וחלקלקות)."
the buttery words of his mouth Heb. מחמאת, an expression of חמאה butter. The first "mem" is a defective radical in the word, like the "mem" of מעשה and the "mem" of מאמר.
but his heart was set on war Heb. וקרב, to war.
but they are curses Heb. פתחות. Menachem (p. 147) interpreted it as an expression of swords, as (Micah 5:5): "and the land of Nimrod with its swords (בפתחיה)," with the edges of the sword. I say, however, that it is an expression of curse in Aramaic, as the Talmud (R.H. 31b) states: Amemar wrote a pethicha on her, which is a warrant decreeing excommunication.

Verse 23

your burden Heb. יהבך, your burden. The Holy Spirit answers him thus.
and He will bear you Heb. יכלכלך. He will bear your burden, as (I Kings 8:27): "the heaven and the heaven of heavens cannot contain You (יכלכלוך). The expression of כלכול is rendered מסובר, bearing, in Targum Jonathan ben Uzziel.
to falter Heb. מוט, the faltering of the foot.

Chapter 56

Verse 1

yonath elem rehokim He said this concerning himself, for he was with Achish, far from the land of Israel, and Goliath's brothers were requesting permission from Achish to kill him, as it is said (I Sam. 21:12): "Is this not David, the king of the land?" And he was among them as a mute dove.

Verse 2

yearn Heb. שאפנו, yearn to swallow me up, goloseir or goloser, to long, to be impatient. (Cf. Rashi to Amos 2:7.) As (Jer. 2:24): "that snuffs up (שאפה) the wind."
the warrior Heb. לחם, an expression of war (מלחמה).

Verse 3

O Most High The Holy One blessed be He, Who dwells on High.

Verse 4

Verse 5

With God, I will praise His word Even when He deals with me with the Divine standard of justice I will praise His word and trust in Him.

Verse 6

All day long, my words grieve [me] My pursuers grieve me until all the words of my mouth are grief and cries.

Verse 7

They lodge, they hide They lurk and lodge in the place they hope I will go, and they watch my steps (traces in French, tracks, explained in Gen. 49:19, Song of Songs 1:8) to spy on me and to lead pursuers there. All this he would complain about the wicked of Israel: that they would lie in wait for him and out of fear of them he had fled to Achish.

they hide They lurk.
when they hope for my life When they know [that I will pass] and hope for me, "He will go this way."

Verse 8

For iniquity, they expect rescue To find rescue and riches for a matter of iniquity and wickedness. And פַּלָּט is like לפלט, to rescue. They expect reward from Saul for that.
Bring down...with anger With Your anger, bring down this nation in whose midst I am, from their wisdom and from the plots that they devise to kill me.

Verse 9

You counted my wanderings You know the number of the places to which I wandered, to flee.
place my tears in Your flask Place my tears in Your flask, and let them be preserved before You.
Is it not in Your accounting Place them in Your accounting, to count them with the rest of my troubles. Menachem, however, associated it (p. 128) as an expression of an actual book.

Verse 10

Verse 11

With God I will praise a word; with the Lord I will praise For the Divine standard of justice and for the Divine standard of mercy I will praise.

Verse 12

Verse 13

Verse 14

in the light of life To return to the Land of Israel.

Chapter 57

Verse 1

For the conductor, al tashcheth David called this psalm by this name because he was near death, and he established this psalm, saying, “Do not destroy me, O Lord.”

Verse 2

Be gracious to me, etc., be gracious to me that I should neither kill nor be killed.
until the destruction passes Heb. הוות, until the evil passes.

Verse 3

Verse 4

from the disgrace of him who yearns to swallow me up And He will save me from the disgrace of שׁוֹאֲפִי, who says to swallow me up, golosa moy in Old French, longs to swallow me up. (See above 56: 2.)

Verse 5

My soul is among lions Abner and Amassa, who were “lions” [leaders] the in Torah, and who do not protest against Saul.
I lie among men who are aflame En flanboyanz, or enflamoyonz, among those who are flaming. Among the Ziphim, who are aflame after slander.

Verse 6

Be exalted above the heavens Withdraw from the earthlings, who are unworthy of having Your Shechinah rest among them, and on the earth You shall be honored by this.

Verse 7

he bent down my soul i.e., the enemy.
they will fall into it They will ultimately fall into it. כפף is cline, or clina in Old French, bent, bent down, an expression of (below 145:14): “and straightens all who are bent down (הכפופים).”

Verse 8

My heart is steadfast with God, my heart is steadfast Faithful to You in the Divine standard of justice and faithful to You in the Divine standard of mercy.

Verse 9

Awaken, my honor and let me not sleep until three hours [of the day have passed], as other kings do.
awaken [me], lyre and harp Awaken me, you lyre and harp hanging on my bed, open to the north side. And as soon as midnight arrived, the north wind would blow on it, and David would get up and engage in Torah.
I will awaken the dawn I awaken the dawn; the dawn does not awaken me.

Chapter 58

Verse 1

michtam The name of the melody of a song.

Verse 2

Is it true Heb. הַאֻמְנָם. This is an expression of truth.
Is it true that you were silent about the righteousness that you should have spoken, etc. He recited this psalm concerning [the incident] when he entered the barricade where Saul was lying, took the spear and the jug, went away, and called, "Will you not answer, Abner?" (I Sam. 26:14). That is to say, "Shouldn't you now prove to Saul and show him that he pursues me for no reason? For had I wished, I would have killed him." And so did he say in his song: Is it true that the righteousness that you should have said and the equities with which you should have judged have been silenced from your mouth? The righteousness that you should have spoken.

Verse 3

Even in your heart, you plot injustice And not only that, but in your heart you plot evil, to do injustice.
injustice lit. wrongs, like עַוָלוֹת as one says from שׁוּר, שׁוֹרִים, and from עִיר, עִירִים (Jud. 10: 4): "and they had thirty cities (עירים)," which is an expression of עִיר, a city.
in the earth, you weigh down the violence of your hands Inside the earth, you weigh down the violence of your hands until it is very heavy. תְּפַלֵּסוּן is contrepesez or contrepezeres in Old French, you outweigh. (See Isa. 26:7.)

Verse 4

The wicked become estranged [even] from the womb From their mother's womb they become strange to the Holy One, blessed be He, in the way that Esau did (Gen. 25:22): "And the children moved violently against each other in her womb."
become estranged Heb. זָרוּ, like נִזְוְרוּ, the same construction as (Jer. 2:12): "O heavens (שׁמו), be astonished"; (Gen. 49:23), "they heaped bitter abuse upon him and became [his] opponents (ורבו)"; (Job 24:24), "They are taken away (רוּמוּ) in a second." All these are in the passive voice.

Verse 5

They have venom They have venom to kill people, like the venom of a serpent.
like a deaf cobra that closes its ear When the snake ages, it becomes deaf in one ear, and closes the other ear with dust so that it should not hear the incantation of the charmer, adjuring it not to cause injury.

Verse 6

Which will not hear, etc. This is connected to the preceding verse: "and it closes its ear in order not to hear the voice of charmers."
caster of spells who knows how to charm snakes.

Verse 7

molars The inner teeth, called messelers in Old French, molars, grinders.

Verse 8

Let them be rejected by themselves, that they will be rejected in their own eyes from worry, and as [if] in water let them walk. Similar to this is (Ezek. 7:17): "and all knees will go [as in] water," from tears.
He will aim His arrows i.e., the Holy One, blessed be He, so that they will be cut off. יתמללו is soyent preciz, let them be cut off.

Verse 9

a snail Heb. שבלול. Some interpret it as limace in Old French, a snail (as in Lev. 11:30). Others interpret it as שבלת, a current of water (below 69:16). The "lammed" is doubled, as from (Job 18: 16): "his branch will be cut off (ימל) ; (below 90:6), "will be cut off (ימוללו) and will dry up."
melts it continuously melts. תָּמֵס is a noun, the "mem" being the fundamental radical and the "tav" a defective radical, like the "tav" of (Lev. 20:12): "they committed a disgraceful act (תבל)."
a mole Heb. נפל אשת, talpe in Old French, which has no eyes. It is identified as תִּנְשֶׁמֶת (in Lev. 11:30), translated [by Onkelos] as אשותא. So did our Sages explain it (M.K. 6b). Others explain it as a stillbirth of a woman. אשת is like (Ezek. 23:44): "women of (אשת) lewdness." There is a "tav" without the construct state, as (Prov. 4:9): "she will transmit to you, a crown of glory (עטרת תפארת)," like "a stillbirth of a woman (אשה)," for the stillbirths born did not see the sun. According to the former explanation, it is like נפל ואשת, a stillbirth and a mole, as (Jer. 11:19): "And I was like a lamb a bull (ככבש אלוף)," which Menachem explained: like a lamb and a bull (ככבש ואלוף). That is, a bull; here too, a stillbirth and a mole נפל ואשת. It is proper to emend.

Verse 10

Before your tender briars develop into hardened thorns lit. before your tender briars know hardened thorns. That before your tender briars know to be hardened thorns, i.e., before the children of the wicked grow up.
with vigor, with wrath i.e., with might, with strength, and with wrath will the Holy One, blessed be He, drive them away as [with] a storm wind.
with vigor חי is an expression of might.

Verse 11

Verse 12

And man will say, “Truly, the righteous man has reward” Then people will say, “Surely there is reward and recompense in the deeds of the righteous, since the Holy One, blessed be He, avenged their wrongs.” there is a God A Judge, Who judges the wicked on the earth.

Chapter 59

Verse 1

al tashcheth He called the psalm by this name because he was close to dying and to being destroyed, and he begged for mercy in the matter. and they guarded the house when Michal told them that he was ill (I Sam. 19:14) and she allowed him to flee at night.

Verse 2

Verse 3

Verse 4

[they] lodge against me to enter my house, to guard me.

Verse 5

Without iniquity I did not sin against them.
and prepare themselves Ready to kill.

Verse 6

arise to visit upon all the nations And judge these wicked men according to the statutes of the nations. Do not be gracious to them.

Verse 7

They return in the evening, etc... Behold, they spew forth with their mouth The interpretation of these two verses connects one to the other. They return in the evening What they did by day does not suffice them; in the evening they repeat their evil: guarding me that I do not escape and leave the city Now what did they do by day? Behold, all day they spew forth with their mouth, to spy on me to Saul.

Verse 8

swords in their lips and they think to themselves, “Who hears?”

Verse 9

But You, O Lord Who will scoff at all the nations, will mock these wicked men as well.

Verse 10

[Because of] his strength The strength and might of my enemy, who is stronger than I. I hope for You and I wait [for You] to rescue me from him.

Verse 11

will precede He will give me His help before the hand of my enemy overwhelms me.
will allow me to see in those who watch me what I long to see.

Verse 12

Do not kill them because this is not recognizable [as] revenge.
lest my people forget because all the dead are forgotten. Instead, deprive them of their possessions, so that they are impoverished. That is the revenge that will be long remembered.

Verse 13

The sin of their mouth is the word of their lips, and the poor who are pursued by them because of the curse and the lies that they tell, are seized through their haughtiness.

Verse 14

Destroy [them] with wrath Destroy them with Your wrath, O King Who judges, and let them know that You rule over Jacob.

Verse 15

And they will return in the evening This is attached to the preceding verse. The sin of their mouth they speak by day, and in the evening, they return to ambush those whom they slandered.

Verse 16

They will roam about to eat as the dogs do all night if they are not sated, so that they can lodge out of satiety, and sleep.

Verse 17

And I when I escape them, I will sing of Your power in the morning.

Verse 18

My strength! To You To You, Who are my strength and my stronghold, to You I will sing.

Chapter 60

Verse 1

on shushan eduth, a michtam of David, to teach (Addendum: Michtam is an expression of (Song 5: 11), "as finest gold (כתם פז)," a coveted thing. Our Sages, however, expounded this as referring to David, who behaved as a humble (מך) and innocent man, even when he occupied the throne. Another

Aggadah explains that his wound (מכתו) was perfect (תמה), i.e., he was born circumcised (Sotah 10b). Michtam of David concerning the testimony of the Sanhedrin, who were compared to a rose (שושן), as it is stated (Song 7:3): "Your navel is like a round basin, etc., fenced in with roses," when he required that they teach him what to do. When he fought with Aram Naharaim and sent Joab against them, they said to Joab, "Aren't you of the sons of Jacob? Where is the oath that he swore to Laban, 'this pile is a witness'" (Gen. 31:52)? And he did not know what to answer. He came to David and said to David, "This is what the Arameans said to me." They went and asked the Sanhedrin, [who] replied to them, "Did they not transgress the oath first, as it is stated (Num. 23:7): 'From Aram has Balak king of Moab brought me'? Moreover, Cushan-Rishathaim was an Aramean."

Verse 2

and Joab returned and smote of Edom, etc. [of] the eighteen thousand stated in Scripture (II Sam. 8:13, I Chron. 18:12), Abishai slew six thousand the first time, and Joab slew twelve thousand when he returned from battling Aram.
When he fought Heb. בהצותו, as (Num. 26:9): "when they quarreled (בהצותם) with the Lord," that he fought with them because they aided the Ammonites.

Verse 3

You have forsaken us; You have breached us When Edom fell into his hand, he foresaw with the holy spirit that they are destined to rule over Israel and to levy evil decrees upon Israel. He stood up and begged for mercy on account of the subjugation of the exile. "We suffered many troubles in the time of the Judges from the enemies around us."
You were angry You were angry with us. From now on, restore Your goodwill upon us.

Verse 4

You caused...to quake our land, with many troops.
You split it Heb. פצמתה, You broke it. I saw in Dunash's writings (p. 68) that it is Arabic, but he did not explain it. In the works of Rabbi Moshe Hadarshan, he explains it as an expression of tearing and cites evidence for that assertion (from Jer. 22:14): "And he cuts out windows," which Jonathan translates, ופצים. But I say that ופצים, as Jonathan translated, is an expression of the construction of a window, as "all the entrances that have door frames (פצימין)."
heal its breaches for it has faltered Heb. רפה, an expression of healing. Although it is spelled with a "hey," many words are used in this manner.
for it has faltered An expression of lowliness.

Verse 5

wine of bewilderment Heb. תרעלה. [Wine] that stops up the heart and envelops it. עַל is an expression of envelopment, as (Nahum 2:4): "and the cypresses are enwrapped (הרעלו)," and the language of the Mishnah (Shab. 6:6): "Median women shawled (רעולות)."

Verse 6

You have given those who fear You trials Trials of many troubles.
to be tested With which to be tested whether they would stand [steadfast] in awe of You.

in order to beautify forever To beautify Your standards in the world, so that when You give them goodness, the gentiles will not criticize You, but they will beautify Your judgments and say that He justly did good to them because they passed many tests for Him.

Verse 7

should be rescued Should be saved from harm.
save Your right hand which You brought back so that their enemies should overpower them.
and answer me For, if You answer me, they will be rescued, because I fight against them [the enemies] for them [Israel].

Verse 8

God spoke in His Sanctuary that He would gather the exiles and his [David's] seed would rule over them. Another explanation: God spoke in His Sanctuary [saying] that I would be king over them.
I will exult in His salvation. In another explanation, I found: God spoke in His Sanctuaryto help me, as it is written (II Sam. 3:18): "For (sic) by the hand of My bondsman David shall I deliver My people Israel."
I will divide a portion I will divide for them a portion of the property of their enemies.
and I will measure the valley of Succoth I do not know of what nation this Succoth is, and I do not know where the Succoth is that Israel came to when they traveled from Rameses. In other commentaries I found (this is not in all editions): I will divide Shechem—I will restore to them the heritage of their father Jacob. Another explanation: And I will measure the valley of Succoth when I divide it for Israel. Shechem and Succoth were at the edge of the land of Canaan, as we find Jacob's entry to the land through Succoth and Shechem. Another explanation: and I will measure the valley of Succoth Succoth is an expression of shapes and imaginations, as is written (II Kings 17:30): "Succoth- Benoth."
I will measure I measure their form, as is written (II Sam. 8:2): "two cord-lengths to put to death and one full cord-length to keep alive."

Verse 9

Gilead is mine to reign over them.
my lawgiver My ministers. מחוקקי is an expression of administration, that he makes the law and sends scrolls and commands, as (Gen. 49:10): "The scepter will not turn away from Judah, nor the lawgiver from between his feet."

Verse 10

Moab is my washbasin I will use them as a copper pot prepared for washing therein.
my lock Heb. נעלי, my imprisonment.
join me Join my kingdom to be subordinate to me, for Gath, and also Gaza, which David vanquished, are of the land of the Philistines.

Verse 11

Who will bring me to a fortified city then to a fortified city, to conquer the city of Rome; if You will not help me against the fortress of Edom, who will bring me and who will lead me upon them? (Shem Ephraim suggests this emendation: If You will not help me now to conquer Edom, upon which You have now led me.) In other commentaries, I found as follows: upon the fortresses of Edom, upon whom You have led me now.

Verse 12

and [Who does] not go forth and You do not go forth.

Verse 13

Verse 14

will trample [as translated.]

Chapter 61

Verse 1

Verse 2

Verse 3

From the end of the earth although I am far from my men whom I send against my enemies in battle.
I call out to You when my heart becomes faint because of them. Now, about what do I call out to You? That You lead me on a rock, which is higher and stronger than I.

Verse 4

Verse 5

I shall dwell in Your tent to eternity Grant me the privilege in this world and in the world to come.

Verse 6

You have given the heritage of those who fear Your name You have restored the cities of their heritage through me.

Verse 7

Add days to the days of the king If it has been decreed upon me to die young, add days to my days until my years will equal seventy years, as the years of every generation.

Verse 8

May he dwell [May] the king dwell forever before God.
kindness and truth with which he engages himself will be prepared to guard him.
should be prepared Heb. מן. Preparation, as (Jonah 4:6): “And the Lord...appointed (ויזמן) a kikayon.”

Verse 9

So will I sing praises Just as You will benefit me, so will I sing praises to Your name by paying my vows every day.

Chapter 62

Verse 1

on jeduthun The name of a musical instrument. The Midrash Aggadah, though, [explains it to mean]: concerning the ordinances (דתות) and laws that are decreed upon Israel by their enemies.

Verse 2

does my soul hope Heb. דומיה. My soul hopes, as (above 37:7): "Wait (דום) for the Lord and hope for Him."

Verse 3

I shall not falter greatly Great falterings. According to the Midrash Aggadah (Mid. Ps. 62: 2), "greatly" refers to Gehinnom.

Verse 4

will you plan destruction Heb. תהותתו. Menachem (p. 69) explained it as derived from (Jer. 12: 9): "come (התיו) to eat"; (Deut. 33:21), "He came (ויתא) to the head of the people." How long will you gather against a man? But it appears to me that it should be interpreted as an expression of הַוּוֹת destruction, and the "hey" and "tav" are the radical. As one says from מוֹת ,מֶת, so shall we say from the root הוֹת ,הֶת, and the plural is הוּוֹת. It is an expression of a destructive and deceitful plot. Others explain תְּהוֹתָתוּ as "you extend." i.e., you extend your tongue on the sons of men with evil, and they compared it to Arabic, when one speaks overly much.
as a leaning wall which is ready to fall upon the sons of men.

Verse 5

because of his loftiness Because you are afraid of people (sic) perhaps he will reign and repay you your recompense, and your counsel is to cause harm to fall upon him.
with his mouth of each of them they bless.
but inwardly But in their thoughts they curse forever.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

The sons of men are but vanity Do not fear them, since God is forever our shelter in time of trouble.
were they to be put on a scale If they came to go up on a scale, they and their vanities would be equal. This is the simple meaning, but midrashically, it is interpreted as concerning couples (Lev. Rabbah 29:8).

Verse 11

if wealth burgeons If you see wicked men whose money prospers and increases, pay it no heed.
חיל is money.
burgeons Heb. יגוב, grows, an expression of produce (תנובה).

Verse 12

God spoke one thing I heard two things from it, and what are the two things? First, that God has strength to repay a man according to his deed. Second, that You, O Lord, have kindness. Now, from which statement do we derive this? From the second commandment of the Decalogue. We derive from it that the Holy One, blessed be He, punishes iniquity and preserves kindness, as it is stated therein: "I visit the iniquity of the fathers upon the children, etc." Therefore, I am confident that He will pay a good reward to the righteous and punishment to the wicked. I learned from the work of Rabbi Moshe Hadarshan, but our Sages interpreted it as referring to [the maxim that] "Remember" and "Keep" were stated in a single utterance.

Verse 13

And You, O Lord, have kindness And what is the kindness? That You repay a man according to his deed; not really his deed but part of it, as the matter that is stated (Ezra 9:13): "for You, our God, have punished us less than our iniquities [deserve]." In this manner it is interpreted in Aggadath Tehillim (Mid. Ps. 62:4). It may also be interpreted: And You, O Lord, have kindness because You have the power to repay a man according to his deed.

Chapter 63

Verse 1

in the desert of Judah when he was fleeing from Saul.

Verse 2

I seek You Heb. אשחרך, I seek and search for You, as (Job 7:21): "and You shall seek me (ושחרתני), but I am not here"; (Job 8:5), "If you seek (תשחר) God."
My soul thirsts for You I thirst and long to come to You in Your house of prayer.

my flesh longs for You Heb. כמה, an expression of desire. There is no similar [Scriptural expression].
in an arid land in the desert.

Verse 3

As I saw You in the Sanctuary, etc. Heb. כן, like כאשר, as. I thirst to see Your strength and Your glory as I saw You in the Sanctuary, the Tabernacle of Shiloh. My soul will be sated with the visions of Your strength and Your glory.

Verse 4

Verse 5

Then I shall bless You in my lifetime Heb. כן, like אָז, then, because אָז is translated ובכן. That is to say: Then, when I come before You, I shall bless You all the days of my life.
in Your name I shall lift my hands to pray and laud.

Verse 6

when my mouth praises with expressions of song Heb. ושפתי, languages of songs, as (Gen. 11: 1): "And all the earth was of one language (שפה)," which is translated: לישן חד.

Verse 7

on my couch When I lie on my couch, I remember Your love.
in the watches of the night.
I meditate about You Heb. אהגה. I think about You.

Verse 8

Verse 9

Your right hand has supported me that I should not fall.

Verse 10

But they My enemies.
seek my soul to make it desolate They come upon me in ambush on a dark day so that I should not sense their presence.
may they come into the depths of the earth In a low place; let them come and fall into the grave and the pit.

Verse 11

May he be dragged by the sword May enemies come upon my pursuers and drag each one of them with a sword, killing him. This is an elliptical verse, since it does not explain who will drag him. יגירהו is an expression of dragging, as (Micah 1:4): "as water poured down (המוגרים) a steep place"; (Job. 28:4), "A stream bursts forth from the place of its flow (גר)."
the portion of foxes (I found: the portion of foxes May their dwellings be destroyed, that foxes should walk there.)

Verse 12

And may the king rejoice He says this about himself because he had already been anointed.
may all who swear by Him boast When they see that You will save me, all those who cleave to You and swear by Your name will boast and praise themselves.
for...will be closed Heb. יסכר, will be closed up, as (Gen. 8:2). "The fountains of the great deep...were closed (ויסכרו)."

Chapter 64

Verse 1

Verse 2

Hear, O God, my voice in my prayer The authors of Aggadoth Tehllim (Mid. Ps.) interpreted this psalm as referring to Daniel, who was cast into the lions' den. The language of the psalm fits the Aggadah very well. David foresaw with the holy spirit all that would happen to him [Daniel], and prayed for him, because Daniel was his descendant. As was said to Hezekiah (Isa. 39:7): "And they shall take [some] of your sons, etc., whom you shall beget, and they shall be officers in the palace of the king of Babylon." These are Daniel, Hananiah, Mishael, and Azariah.
from fear of the enemy These are the satraps, who plotted against him, as it is stated (Dan. 6:5): "Then the viziers and the satraps sought to find a pretext against Daniel."

Verse 3

from the gathering of workers of iniquity For they gather seeking against him a pretext of death, as it is written (Dan. 6:7): "...assembled about the king, etc."

Verse 4

who aimed...their arrow That is their slander.

Verse 5

To shoot at the innocent in secret places They will shoot him with their arrows.

Verse 6

they tell to hide snares They speak cunningly to the king secret words, for even the king did not know why they were doing this. But they intended to hide snares to entrap Daniel, for they said to Darius, "All the viziers of the kingdom, etc., have conferred to establish the king's law, etc." [stating] that no one should offer up prayer to any god except you until thirty days [have passed].

Verse 7

They seek pretexts Heb. עולות. They seek pretexts (עלילות), as it is stated (Dan. 6:5): "sought to find a pretext against Daniel."

they hid Heb. טמנו. They hid their thoughts in their heart and did not reveal the search for a pretext, which was searched out through them, and the midst of their thoughts and the depth of their heart.
hidden within man Each man of them. Each one concealed his thought.

Verse 8

And God cast them down He cast them into the lions' den, as it is written (Dan. 6:25): "And the king commanded, and they brought these men who had slandered Daniel, and they cast them into the lions' den, etc."

Verse 9

That which they hoped would make him stumble, their tongue brought upon them The stumbling they planned to inflict on him, their tongue turned over upon them.
will shake their heads Heb. יתנודדו, will shake their head; all who see them should nod their head and laugh about them.

Verse 10

Verse 11

The righteous will rejoice This is Daniel.
and all upright of heart will boast They will boast about the uprightness of their heart, and they will praise themselves because they are confident that the Holy One, blessed be He, will help them.

Chapter 65

Verse 1

Verse 2

Silence is praise to You Silence is praise to You; because there is no end to Your praise, the more one praises, the more one detracts.
O God in Zion God, Who dwells in Zion. [I found the following: make glorious His praise Not effusion, but silence is praise. It appears that דמיה means "praise God with awe," with the expression "praise Ya-h." The name consisting of two letters is translated (Exod. 15:2) as, the fear of God, for "My strength and my praise is God (י-ה)." Also (Exod. 17:16), "For a hand is on the throne of God (י-ה)." And the expression (above 2:11): "and rejoice with quaking" resembles this. Shem Ephraim comments: It appears to me that Rashi should read as follows: Make glorious, etc. But silence to God is praise, and its interpretation is: Praise Him with awe, etc." The intention is that the word דמיה is divided into two words. For it was difficult for him to understand why it should appear that one is to recite any praise of the Holy One, blessed be He. Therefore he says, "Make glorious His praise," but not excessively, for that is equivalent to detracting. Therefore he says, "To You is silence (דום)," meaning that silence is fitting, but י-ה is praise, i.e., with the name consisting of two letters. His statement that the expression, "rejoice with quaking" resembles this, should read: "Worship the Lord with awe and rejoice with quaking." His intention is that both verses mean that one

may worship the Lord with awe; that is, one may worship the Holy One, blessed be He, with the name ה-י. Otherwise, worship with love is superior. It is also possible that the reading, "and it appears that, etc." is a copyist's error. It should read instead: "But be silent and praise Him with the name ה-י, in the expression Hallelujah. But this needs study. Later I found (below 68:5) that Rashi writes something similar. There, for him to write that the expression "and rejoice with quaking" resembles this is more appropriate, because there it says: "and rejoice before Him." Compare. Therefore, it appears to me that this entire statement was erroneously copied here.) The gloss belongs below 66:2.] Another explanation: To You is silence praise, O God, in Zion That You were silent and still concerning Your enemies' deeds in Zion is praise to You, for You are able to take revenge, yet You are slow to anger.

Verse 3

Verse 4

Words of iniquities have overcome me and we cannot manage to arrange them all before You because they are many. However, we offer a general prayer before You that You atone for our transgressions.

Verse 5

Praiseworthy is he whom You choose and draw near, who will dwell in Your courts.
let us be sated with the goodness that is in Your house and of the sanctity of Your Temple, in which Your Shechinah dwells.

Verse 6

With awesome deeds, through [Your] charity You shall answer us Through Your charity, You shall answer us by performing awesome deeds upon the heathens.
the trust You are [the trust] and the refuge of all the dwellers of the ends of the earth, from one end of the earth to the other.
distant...and the sea Even to the distant ones in the sea You are the trust, for Your rule is everywhere.

Verse 7

Who sets mountains with His strength With His strength, He makes the mountainswhich are hardsprout, and He prepares and readies food through them and prepares rain, as it is written (below 147:8): "Who prepares rain for the earth, Who makes the mountains grow grass."
Who is girded with might Because he wishes to mention the mighty deeds of the rains, he says, "Who is girded with might."

Verse 8

Who humbles Heb. משׁבּיח, He humbles. Similarly (Prov. 29:11): "but afterwards, a wise man will quiet it (ישׁבחנה) ; (below 89:10), "When it raises its waves, You humble them (תשׁבחם)."

Verse 9

with the emergence of the morning and evening, You cause [them] to sing praises [You cause] the creatures who dwell at the extremes to sing praises. In the morning, they say, “Blessed is He Who formed the luminaries,” and in the evening “Blessed is He Who brings about evening.”

Verse 10

You remember the earth When You wish to do good, You remember the earth and water it.
You enrich it greatly You enrich it greatly from Your stream, which is full of water, and You prepare therewith the corn of the dwellers of “the ends,” for therewith You prepare it.

Verse 11

its furrows Heb. תלמיה. They are the rows of the plowshare.
To sate Heb. רוה, like לרוה.
to afford pleasure to its troops Heb. נחתגדודה, like לְנַחֵתְגְּדוּדָהּ, to give rest to its troops. To afford pleasure to its creatures, You dissolve it with drops of rain.
You dissolve it Heb. תמגגנה, an expression of melting.

Verse 12

You crowned a year of Your goodness Through the rains, You crown with total goodness the year that You wish to benefit.
and Your paths They are the heavens, which are the dust of Your feet.

Verse 13

They drip The heavens [drip] upon the dwellings of the desert.

Verse 14

Meadows are clothed with flocks The Sharon and the Arabah are clothed with the flocks that come to graze on the grass that the rain causes to grow.
and valleys are enwrapped with corn Through the rain, the valleys will be enwrapped with grain. Then the creatures will shout with shouts of joy and sing because of the abundant blessing.

Chapter 66

Verse 1

Verse 2

Sing the glory of His name Sing in honor of His name. Or: Recite the glory of His name with music and song.

Verse 3

How awesome is each one of Your deeds!
Through the greatness of Your might When You show the world Your mightthrough pestilence, sword, famine, or lightning—

Your enemies, the wicked, confess their lies and sins because of their great fear.

Verse 4

Verse 5

awesome in His deeds Feared by mankind, lest He find a transgression in them, for all their deeds are revealed to You.

Verse 6

He turned the sea into dry land The Sea of Reeds.
there it rejoiced with it I found: There was a thing with which the sea rejoiced, i.e., that the sea saw the Holy One, blessed be He.

Verse 7

will not exalt themselves Their hand will not be high.

Verse 8

O peoples, bless our God for His wonders, that He kept our soul alive in exile, and you cannot annihilate us.

Verse 9

Verse 10

You tested us with distress in the exile.
You refined us to remove the dross from us when we repent before You, as they refine silver to remove its dross.

Verse 11

You brought us into a trap A narrow place, like in a prison.
a chain Heb. מוֹעֲקָה, an expression of locking up, and every [expression of] מֵעִיק and מֵצִיק is like it.

Verse 12

You caused man to ride at our head The kings of all the heathen nations.

Verse 13

I shall come to Your house when You build the Temple, we shall pay our vows that we vowed in exile.

Verse 14

Verse 15

fat Heb. מִיחִים, fat, an expression of מוֹחַ, marrow.

Verse 16

all you who fear God They are the proselytes who became converted.

Verse 17

My mouth called out to Him When we were in exile, we called out to Him, and we recited His exaltation with our tongue.
and He was exalted Heb. ורומם, like ונתרומם, and He was exalted. I found: With my mouth, I called out to Him. ורומם is a noun. His exaltation is ready under my tongue to be let out of my mouth, as (Job 20:12): "though he hide it under his tongue."

Verse 18

If I saw iniquity, etc. He did not deal with us according to our sins, but He made Himself as though He neither saw nor heard the iniquity that was in our hearts.

Verse 19

But indeed you should know.

Verse 20

Who did not remove my prayer from before Him, and He did not remove His kindness from me.

Chapter 67

Verse 1

Verse 2

He will cause His countenance to shine To show a laughing countenance, to give dew and rain.

Verse 3

That Your way should be known on earth To make known that Your trait is to benefit Your people, and because of this, kingdoms will rejoice and sing praises.

Verse 4

Verse 5

for You will judge peoples fairly Favorably.
You will lead them You will lead them in a fair way; therefore, all peoples will thank You.

Verse 6

Verse 7

The earth gave forth its produce Also for the earth, which gave forth its produce, and because God will bless us.

Verse 8

and all the ends of the earth will fear Him for they will say, “See these people, who feared the Lord, how He blessed them and magnified them.”

Chapter 68

Verse 1

Verse 2

May God rise; His enemies scatter Amalek and his ilk.

Verse 3

As smoke is driven away as it is driven away. As the smoke is driven away so will You drive [them] away.
from before God From before the Ark in the days of Moses. (And it came to pass when the Ark traveled, that Moses said, “Arise, O Lord, and Your enemies will scatter.”Shem Ephraim) And when it rested, he would say, “Return, O Lord, etc.”

Verse 4

and they will delight with joy And this is the joy, and so will they say, “Sing to God, etc.”

Verse 5

praise Heb. סולו, an expression of praise. Similarly (Job 28:16): “It cannot be praised (תסלה) with the jewelry of Ophir”; (Lam. 4:2), “worth their weight (המסלאים) in fine gold.”
by His name Yah By the name י-ה, which is an expression of fear, as we translate it דחילא, fear (below 118:14): “My might and my praise is the fear of the Lord (י-ה).” Likewise (Exod. 17:16): “For a hand is on the throne of the Lord (י-ה),” in the Targum: [And he said, “This is stated with an oath from below the fear of the Shechinah on the throne of His glory, etc.] Similarly (Isa. 26:4): “for in Yah the Lord,” is paraphrased by the Targum: for then You will be redeemed by the word of the fear of the Lord, the Strongest of the world.” The Psalmist says, “Praise Him, fear Him, and rejoice.” This resembles what is said elsewhere (above 2:11): “and rejoice with quaking.”

Verse 6

O Father of orphans And this is the praise that You shall praise before Him: the entire matter until the end of the psalm.
Father of orphans Who became a father to Israel, who are orphans, as it is said (Lam. 5:3): “We were orphans without a father.”

and Judge of widows Who performed the judgment of Jerusalem, concerning which it says (Lam. 1:1): “was like a widow.”

Verse 7

settles the solitary in a house Israel, who were spread out. He gathered together each one from the place where he was lost and settled them in a complete household and a complete nation.
He takes the prisoners out at the most opportune time He took Israel out of Egypt in the month that is best suited for travelers, neither hot nor cold.
but the rebellious The Egyptians.
dwell in an arid land Their land remained arid and thirsty. I found [this].

Verse 8

when You marched When You stepped with your step.
forever There You showed me that this is Your way forever: for every distress, redemption.

Verse 9

this is Sinai That too quaked because of the Lord God of Israel.

Verse 10

Generous rain You poured down This too You did for us: if we needed rain, You lifted them and poured upon us constantly rains of generosity and blessing.
Your heritage, which was weary, You established When the heritage of Your land was weary and thirsty for rain, You established it [Your heritage]. I found: Your heritage which was weary Which is called your heritage, and which is weary; i.e., sometimes it is so.

Verse 11

Your congregation dwelt therein Heb. (חיתך). Your congregation has dwelt therein, as (II Sam. 23:11): “and the Philistines gathered together their camp (sic) into a troop (לחיה).” Another explanation: The congregation of Israel is known as the animal and the beast of the Holy One, blessed be He.
You prepare with your goodness When they left Egypt, You led them around in the desert for forty years because the Canaanites rose and cut down the trees. During the interim, when they tarried in the desert, they rose and rectified it all.

Verse 12

The Lord will give out a word; they will announce it to a great multitude Heb. אמר, [like] מאמר, statement. He will yet roar with [His] voice to allow the hosts of the great nations to hear it. Now what is the word?

Verse 13

The kings of the hosts of nations will wander, yea they will wander. They will wander and be cast out of the land of Israel, and the congregation of Israel, who is the dweller of the house, will divide their spoils, as it is said (Isa. 23:18): “And her commerce and her hire shall be holy, etc.”

Verse 14

If you lie between the borders, etc. All this is the word. He says to them, "If you had lain between your borders and had enjoyed pleasures, this My dove, My congregation, whose feathers are covered with silver." Now what is the silver, and what is the gold? (15) When the Almighty spreads out, etc. When the Holy One, blessed be He, explained His Torah, with which the kings are "snowed and whitened" in a land of the Shadow of Death and darkness then its feathers (dove's feathers) were covered with the desire and yearning for the Torah and [its] Commandments. the feathers of a dove Plumes in French.
and its pinions Its wings, with which it flies.
with brilliant gold Heb. בירקרק חרוץ. Dunash the son of Labrat interpreted חרוץ as gold. Therefore, the Psalmist juxtaposed it to silver, and ירקרק חרוץ is the gold brought from the land of Havilah and from the land of Cush; very good gold, neither yellow nor red. Therefore, it is called ירקרק, as (Lev. 13:42): "reddish white (לבן אדמדם)," which is neither white nor red. Therefore, it is doubled: ירקרק ,אדמדם.

Verse 15

When... spreads out Heb. בפרש, an expression of (Deut. 22:17): "and they will spread out (ופרשו) the garment"; they clarify the matter as a new garment.
kings These are the Torah scholars, as it is said (Prov. 8:15): "Kings reign with me."

Verse 16

The mountain of God is the mountain of Bashan And where did He spread it out? On Mt. Sinai, which is the mountain of God and is near Bashan on the eastern side of the Jordan.
the mountain of peaks The special mountain among the mountains.
peaks Heb. גבנים, an expression of mountains, because of their height, as (Ezek. 16:24): "and you built for yourself a platform (גב)." Any high thing is called גַּב.

Verse 17

Why do you lurk, you lofty mountains All this refers back to "The Lord will give out a word." He says further to them, "Why do you lurk (תרצדון), you lofty mountains?" Why do you lurk, you lofty mountains, to destroy the mountain that God desired for His dwelling, to cause His Shechinah to rest upon it? That is the Temple Mount. Even He will dwell there forever. Its sanctity is a perpetual sanctity. After it was chosen for His dwelling, the Shechinah did not rest elsewhere. I saw in the works of Rabbi Moshe Hadarshan that רצד is "ambush" in Arabic. But Menachem (p. 166) explained תרצדון like תרקדון, you prance. That expression, too, fits the context.

Verse 18

God's chariot, etc. This too refers back to the "The Lord will give forth a word," to mention the love of His people. Even when God's chariot of "twice ten thousand times thousands of" brilliant "sharpened" angels appeared, and the Lord was among them at Sinai with His holiness, there too,

Verse 19

you, the leader of His people, Moses the son of Amram ascended on high and took captives.
and also rebellious ones for Yah God to dwell Also you brought about that the Holy One, blessed be He, rested in the Tabernacle of the Torah, and you took gifts from the celestial beings to give them to the sons of men, also among a people who were rebellious and were rebelling against Him and provoking Him.

Verse 20

Blessed is the Lord, etc. This is part of the song mentioned above: "Sing to God."
lavishes upon us He will give us a great salvation, [greater] than any burden, as much as we can carry. (I found: every day...lavishes upon us He always behaves in this manner to us, that for every distress there is a salvation.)

Verse 21

God is to us the God of salvations God is our Savior, but He has many paths, i.e., kinds of death. תוצאות means, ways to death. However, He does not lay them upon us, but with them He wounds the head of His enemies.

Verse 22

the hairy pate The pate of Esau, who is a "hairy man," and who always goes with his guilt.

Verse 23

The Lord said, "I shall restore from Bashan" For so He promised to restore us from the mighty ones of Bashan and from the islands of the sea.

Verse 24

In order that your foot may wade through blood When He crushes the head of the enemy, our feet will wade through their blood. תִּמְחַץ is an expression of splitting into the blood, as (Jud. 5: 26): "she split (ומחצה) and penetrated his temple," like בָּקְעָה, she split. This is Mishnaic Hebrew: "and the pilgrims were wading (בוקעים) up to their knees in blood." Another explanation: תִּמְחַץ The name of a vessel with which they draw wine from the pit is called מָחַץ, in Tractate Avodah Zarah (72b).
from the enemies From the blood of the enemies.
will have its portion Heb. מנהו, its sustenance will be, as we say (Suc. 39b): "How do we know that מן is an expression of food?" For it is written (Dan. 1: 10): "who appointed (מנה) your food, etc."

Verse 25

They saw Your ways, O God That is to say, it is fitting that You save these people, for when they saw Your ways in Your sanctity in the sea, singers came first to sing before You the Song of the Sea, and after them came the minstrels—these are the angels.

Verse 26

in the midst of maidens playing timbrels With Miriam and her maidens, who took the timbrel in her hand, and they said with their praise...

Verse 27

In congregations bless God, the Lord, from the womb of Israel Even the fetuses in their mothers' wombs recited the Song.

Verse 28

There Benjamin the youngest became the ruler over them.
rules over them Heb. רֹדֵם, like רָדָם, with a "kamatz." From there, he merited to become king because he descended first into the sea, and so did Samuel say to Saul (I Sam. 15:17): "Even if you are small in your own eyes, are you not the head of the tribes of Israel?" which Jonathan paraphrases: The tribe of Benjamin crossed the sea at the head of all the other tribes.
the princes of Judah pelt them with stones They envy them and throw stones at them, and so do the princes of Zebulun and the princes of Naftali. So, he says to him, "Your God has commanded your strength." Another explanation: רִגְמָתָם is the equivalent of רִקְמָתָם, their embroidery, their embroidered garments, an expression of purple (ארגמן). In this way Menachem associated it (p. 161).

Verse 29

show this strength, O God, etc. Now the Psalmist returns to his prayer that he prayed, "Let God rise, and let His enemies scatter." Show Your strength, O God, and strengthen Yourself, for You have wrought all these for us.

Verse 30

From Your Temple, which is over Jerusalem, etc. And since the kings will see the glory of Your temple, which is over Jerusalem, they will bring You a gift and a tribute.

Verse 31

Rebuke the people of the forest This is Ishmael [Esau], who is compared to the "boar from the forest," which dwells among the reeds (below 80:14).
the congregation of mighty bulls, among peoples like calves A people that has become fat and thick like mighty bulls among the other nations, which are merely like calves as compared to them.
submitting himself for pieces of silver They do not submit themselves to any person unless he persuades them with money.
he scatters peoples They scattered the tribes, as it is said: (Deut. 33:3): "Also He loves the peoples," and they always desire battles. They want to fight with us.

Verse 32

Gifts will be brought (Then, when You destroy Esau and the King Messiah arises, they will bring you gifts from Egypt and from Cush.Parshandatha) Then, when You scatter the enemy, and the King Messiah arises in the future, they will bring you gifts from Egypt and from Cush. Menachem interpreted חשמנים as the name of a province, the dwellers of Hashmonah (p. 96), but the commentators interpret it as an expression of a gift.

Verse 33

sing to God Who showed His greatness and redeemed His people.

Verse 34

behold He gives forth Heb. יִתֵּן, behold He gives.

Verse 35

Verse 36

You are feared, O God, from Your Sanctuary Because You destroyed it, You are feared. If He did not show favoritism to His [own] Sanctuary, surely [He will] not [show favoritism] to the wicked of the heathens. The Midrash Aggadah explains: Do not read: מִמִּקְדָּשֶׁיךָ, "from Your Sanctuaries," but מִמְּקֻדָּשֶׁיךָ, "from Your hallowed ones." When the Holy One, blessed be He, executes justice upon the righteous, He is feared, elevated, and praised. Similarly, it is said (Lev. 10:3): "Through those near to me I will be sanctified." [Also] (Exod. 29:43), "and it will be sanctified with My honor" [i.e., with My honored ones]. With the death of Aaron's two sons (Zev. 115b). Our Rabbis, however, expounded on the entire psalm until (verse 20): "Blessed is the Lord; every day" as referring to the giving of the Torah; (verse 10) "generous rain" refers to the giving of the Torah, and (verse 11) "Your congregation dwelt therein," means that they became engrossed in Torah (Mid. Ps. 68 with variations). But as for me I feel uncertain in explaining the expression ישבו as meaning that they became engrossed in Torah. Also, my heart is uneasy at explaining (verse 17) "the mountain that God desired for His dwelling" as referring to Mt. Sinai, because He did not desire it for His dwelling and [did] not [want] to dwell there forever, whereas here it is written: "Even the Lord will dwell there forever." Likewise (verse 13): "Kings (מלכי) of hosts," he explained as "angels (מלאכי) of hosts," which is not the language of Scripture.

Chapter 69

Verse 1

on shoshannim Concerning Israel, who are like a rose (שושנה) among the thorns, pricked by the thorns, and he prayed for them.

Verse 2

for water has come up the nations.

Verse 3

in muddy depths In the mire, the mud of the deep.
and the current That is the flood of the strength of the river, fil in Old French, current.

Verse 4

has become parched Heb. נחר, dry, as (Job 30:30): "are burned (חרה) with heat."

my eyes fail Any drawn-out hope is called “failure of the eyes,” as (Deut. 28:32): “and pine after them all day”. [Similarly] (Lev. 26:16): “that cause the eyes to pine away”; (Job 11:20), “and the eyes of the wicked will pine away.”

Verse 5

who are my enemies because of lies They hate me because of a lie, because I do not pursue their lies to adopt their error.
I will then return When they gather against me, I bribe them with money that I did not steal from them.

Verse 6

Verse 7

Do not let those who hope for You be shamed Do not leave me in their hands lest those who hope for You be shamed by what happens to me and say, “Didn’t that happen to one who hopes to the Holy One, blessed be He?”

Verse 8

Verse 9

to my brothers To Esau.

Verse 10

the envy of Your house They saw the love that You showed us when Your house was still existing, and they envied me.

Verse 11

And I bewailed my soul in fast In my fast.
and it was a disgrace for me When I weep and fast before You, they mock me.

Verse 12

Verse 13

and melodies they made of me for those who imbibe strong drink.

Verse 14

But, as for me, may my prayer to You, O Lord, be may the time of my prayer be a desirable time.

Verse 15

Verse 16

and let not...close And let it not close over me.
a well This strange trouble [shall not close] its mouth to swallow me up.
close Heb. תאטר, as (Jud. 3:15): "with a shriveled (אטר) right hand" that he does not use it.

Verse 17

Verse 18

Verse 19

Come close to my soul (Come close to me.)
redeem it Heb. גאלה, [equivalent to] גְּאוֹל אוֹתָהּ.

Verse 20

Verse 21

and I have become ill Heb. ואנושה, I am ailing and sick, as (Micah 1:9): "For she is mortally ill (אנושה) [from] her wounds," and as (II Sam. 12:15): "and the child (sic) became mortally ill (ויאנש)," of Bathsheba. Now if you ask how this "aleph" serves as a radical and also as a prefix denoting the first person, this is the way of a word beginning with "aleph." For example, (Mal. 1:2): "and I loved (וְאֹהַב) Jacob"; (Prov. 8:17), "I will love (אֶהָב) those who love me." It is equivalent to וְאֶאֱהַב Similarly, (Zeph. 1:2): "I will totally destroy (אָסֵף אָסֵף)," like אֶאֱסֹף.
for sympathy Heb. לנוד, to shake. That friends should come to me to shake [their heads] over me and to comfort me.

Verse 22

into my food Heb. בברותי, into my food, as (II Sam. 13:6): "Let my sister Tamar come now, etc., that I may eat (ואברה) from her hand."

Verse 23

and for peace When they hope for peace, may their peace be turned into a snare.

Verse 24

Verse 25

Verse 26

Verse 27

For this nation, which You smote.
they pursued For You were a little angry, and they helped cause harm.
and about the pain of those whom You wounded they tell their words, to plot: “Let us destroy them while they are in pain.”

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

And it will appeal to the Lord My praise to the Lord.
more than a young bull that is mature That is the bull sacrificed by Adam, which was created at its height. On the day it was called שׁוֹר, on that very day, he brought it, for a bull on day of its birth is called שׁוֹר, as it is said (Lev. 22:27): “A bull (שור), a lamb, or a goat, that is born.” On that very day, it resembled a פָּר, which is a three-year old.
with horns and hooves Its horns preceded its hooves, because it was created at its height with its horns, and its head emerged from the ground first; the earth thrust them forth in the manner in which all creatures are born, so that its horns preceded its feet.

Chapter 70

Verse 1

of David, to make mention This is an expression of prayer, as (above 20:8): “but we pray (נזכיר) in the name of the Lord our God.” Similarly, in (I) Chronicles (16:4): “to invoke (להזכיר) and to give thanks to the Lord.” In Midrash Psalms (70:1) I saw: This is comparable to a king who became wroth with his flock, and demolished the sheepcote and took out the flock and the shepherd. Sometime later, he restored the flock and rebuilt the sheepcote, but he did not mention the shepherd. Said the shepherd, “Behold, the flock is restored and the sheepcote is rebuilt, but I am not mentioned.” Similarly, in the preceding chapter it says: “When God saves Zion, etc., and those who love His name dwell therein.” Behold the sheepcote is built and the flock is brought into it, but I am not mentioned. Therefore it says: “Of David, to make mention. O God, to save me.”

Verse 2

Verse 3

Verse 4

Let them return in the path of their shame Measure for measure, as they did to me.
in the path In that very same path, en ses trazes, on (their) its footsteps.
those who say about me.
“Aha” An expression of joy, when one sees that his wishes concerning his enemy have been fulfilled.

Verse 5

Verse 6

hasten to me to aid [me].

Chapter 71

Verse 1

Verse 2

Verse 3

in which to enter continually into that shelter, to save myself within it from the pursuer.
You commanded to save me You saved me many times through Your messengers.

Verse 4

and robs Heb. וחומץ, like וחומס. Similarly (Isa. 1:17): “strengthen the robbed (חמוץ)”; the robbed.

Verse 5

Verse 6

You drew me You drew me and caused me to pass, as (Num. 11:31): “and drove up (ויגז) quails”; (below 90:10), “for it is cut off (גז) swiftly and we fly away.”

Verse 7

I was as an example for the multitude Many saw my troubles and worried lest an example of my trouble befall them; lest I be an example for them: “just as happened to this one, so will happen to us.” As the matter is said (Ezek. 24:24): “and Ezekiel will be an example to you.”

Verse 8

Verse 9

at the time of old age If I have aged with sins, meaning, I have sinned exceedingly.

Verse 10

For my enemies said of me My enemies said of me, and took counsel together, saying, “God has forsaken him.” We shall not be punished because of him since he has already stumbled in sin.

Verse 11

Verse 12

Verse 13

Verse 14

As for me, I shall constantly hope for Your salvation, and when You save me, I will add to Your praise.

Verse 15

I do not know their number of the righteousness and the salvations that You have done for me.

Verse 16

I shall come to thank and praise for Your mighty deeds.

Verse 17

and until now Until this day, with what passed over me,
and until old age and hoary hair when I reach sixty and seventydo not forsake me.

Verse 18

to everyone who comes Your might To everyone who approaches me, I will tell of Your might.

Verse 19

And Your charity, O God which is up to the heights. The two verses are connected by “I shall tell [of] Your strength to the generation.”

Verse 20

Verse 21

Verse 22

Verse 23

My lips will sing praises with the music of the harp when I play to You on the harp.

Chapter 72

Verse 1

Concerning Solomon He prayed this prayer on behalf of his son Solomon, for he foresaw with the holy spirit that he [Solomon] was destined to request of the Holy One, blessed be He, "a heart to understand, to hear judgment."
Your judgments the wisdom of Your laws, which You commanded in the Torah.
and Your righteousness to judge justly.
to a king, etc., to a king's son Both refer to Solomon. Another explanation: Give Your judgments to a king The chastisements should end with me, and the charity You should bestow upon my son; viz. that there be peace in his days.

Verse 2

Verse 3

May the mountains bear peace for the people in his days.
peace for the people. Now what is the peace that the mountains bear? When they produce fruit, people will not be jealous, and "each man will call his neighbor [to come] under [his] vine and under [his] fig tree."
and the hillsthrough righteousness And the hills will bear peace for them through the righteousness that they will perform.

Verse 4

Verse 5

May they fear You in the presence of the sun All Israel will learn from him to fear You all the days of the sun and moon, generations upon generations.
and before the moon As long as the moon exists for generations, when they are before it [i.e., during its existence]. There are many such expressions in the language of the Mishnah. Before the Temple and not before the Temple [i.e., when the Temple existed and when it no longer exists].

Verse 6

May it descend as rain upon cut vegetation May his word descend into the midst of Your people and into their heart as the rain that falls on the cut vegetation, which requires rain after being cut. As the matter is stated (Amos 7:1): “and behold the latter growth after the king’s mowings.”
that drip upon the earth Heb. זרזיף, an expression of drops. In Aramaic, in Tractate Yoma (87a): “Drops (זרזיפי) of water hit him.”

Verse 7

May the righteous flourish in his days Israel.
and much peace will flourish in his days, and this peace will last forever. Now all this prayer was fulfilled except this thing, because Solomon sinned. Therefore his kingdom did not endure, for the kingship was given to David on this condition (I Kings 2: 4): “If your children take heed to their way,” but Israel sinned in his days. As it is said (ibid. 4: 20): “Judah and Israel [were] many, as the sand, etc.” And Israel flourished in his days, as it is said... And there was much peace, as it is said (ibid. 5:5): “And Judah and Israel dwelt safely, every man under his vine and under his fig tree, etc., all the days of Solomon.”

Verse 8

And may he reign from sea to sea All of the land of Israel is from the Sea of Reeds to the Sea of the Philistines [the Mediterranean].
and from the river to the ends of the land (I Kings 5:4): “For he had dominion over all [the inhabitants of] this side of the river, etc.”

Verse 9

nobles Heb. צִיִּים, companies of nobles, as (Num. 24:24): “and nobles (וְצִים) from the Kittites,” which the Targum renders: And companies will come around from the Romans.

Verse 10

May the kings of Tarshish and the isles return tribute (I Kings 10:23): “For the king had at sea, ships of Tarshish with Aliram’s ships; once every three years the ships of Tarshish would come, etc.”
the kings of Sheba The queen of Sheba.
a gift Heb. אֶשְׁכָּר, a gift.

Verse 11

may all nations serve him (I Kings 10:24f.): “And all the [inhabitants of] the earth sought Solomon’s presence etc. And each one would bring his gift.”

Verse 12

Verse 13

Verse 14

From blows and from robbery Heb. מתוך ומחתם, from blows and from robbery. I found [the following]: מְתוֹךְ is an expression of "his innermost midst (תּוֹךְ)," men of plots, who plot iniquity, as (Prov. 29:13): "a man of deep thoughts (תחכים)."
he will redeem their soul through the justice and righteousness that he will perform for them.

Verse 15

And may he live Solomon.
and He will give him The Holy One, blessed be He.
of the gold of Sheba And so it was (I Kings 3:13): "both riches and honor, so that there shall not be any among the kings like you."
and may He pray for him constantly, etc. The prayer and the blessing are identical. When the Holy One, blessed be He, says to a man, "You shall be blessed," it is an expression of prayer.

Verse 16

May there be an abundance of grain Heb. פִּסַּת, an expression of spreading (פסיון), increase and abundance. Our Sages, however, explained this as an expression of loaves of white bread during the messianic era (Keth. 111b, Shab. 30b), and the entire psalm as referring to the messianic era. Another explanation: פִּסַּת is an expression of good will, like פִּיּוּס, placating; the people are appeased and accepted by the Holy One, blessed be He, when He gives plenty in the world.
may its fruit rustle like Lebanon May the wheat kernels be as thick as the kidneys of a large ox, as happened in the days of Shimon ben Shatach.
and they will blossom forth Israel.
from the city From the midst of Jerusalem like the grass of the earth.

Verse 17

May his name [May] Solomon's name be remembered forever for his riches and his wisdom.
before the sun, his name will be magnified All the days of the sun, his name will be magnified.
will be magnified Heb. ינון, an expression of kingdom and dominion, as (Prov. 29:21): "he will ultimately be a ruler (מנון) ; (Gen. 21:23), "and to my son (ולנינ)," who rules over my property after me; (below 74:8), "They said in their heart, their rulers (נינם) together"; their kings together.
will bless themselves with him A person will say to his son, "May you be wise and rich like Solomon."

Verse 18

Blessed is the Lord, etc., Who performs wonders alone When the fire descended from the heavens through Solomon, his son.

Verse 19

Verse 20

The prayers of David...are completed Heb. כלו. Our sages expounded on כָּלוּ to mean כָּל אֵלּוּ, all these are the prayers of David son of Jesse, to include the entire Book on David's nameeven what the sons of Korah and the ten elders said because he was known as (II Sam. 23:1) "the sweet

singer of Israel.” כָּלוּ may also be interpreted as “were completed.” The construction of כָּלוּ is like (Job 24: 24): “They are taken away (רָמוּ) in a second”; (Jer. 2:12), “O heavens, be astonished (שֹׁמּוּ).” If this is so, this psalm was not written in its place, and there is no chronological order in the Book. The [subject] matter indicates that he said this in his old age, when he enthroned Solomon.

Chapter 73

Verse 1

A song of Asaph. Truly God is good to Israel, etc. Since the topic of this psalm deals with the troubles that befall Israel, he commences it in this manner. And this is the meaning: Although I cry out and am dismayed at Israel’s troubles, I knew that the Holy One, blessed be He, is good to them, and that He brings evil upon them for their own good, in order to give them merit in the life of the world to come.

Verse 2

But as for me before I laid this to my heart.
my feet had almost turned away and my steps swept away to turn away from following the Omnipresent.

Verse 3

For I envied the perverse Those who pervert their ways, whose tranquility I would see.
the perverse Heb. בְּהוֹלְלִים, mixed, as (Isa. 1:22): “your wine is diluted (מָהוּל) with water.”

Verse 4

For there are no fetters to their death Heb. חַרְצֻבוֹת, an expression of tying, as (Isa. 58:6): “to undo the fetters (חַרְצֻבוֹת) of wickedness,” meaning the locks of the fetters with which they bind the poor. Here, too, there are no pains to their death. Those who die among them die healthy, [strong as] a palace, without pains. But our Rabbis explained חַרְצֻבוֹת as an abbreviation, meaning that they are not (שֵׁאִין) frightened (חֲרָדִין) or saddened (עֲצֵבִין) by the day of death (Shab. 31b). Another explanation: that the Holy One, blessed be He, does not delay (מְאַחֵר) their desire (צְבִיוֹנָם).

Verse 5

Verse 6

Therefore, they wear pride as a necklace Because of this, pride adorns them as a necklace, insofar as it ascends upon his neck.
the robbery that they commit envelopes their hips The robbery they commit makes them fat, enveloping their buttocks and hips with thickness of fat and flesh.

Verse 7

Because of their fat, their eyes bulge Their eyes bulge because of the abundant fat, for in an emaciated person, the eyes are sunken.
they surpassed the imaginings of their heart More than what their heart hopes for and awaits, came to them. In the attainment of their hand, they surpassed the desire of their heart.

Verse 8

They consume their neighbors.
and speak wickedly about oppression To oppress the needy.
they speak about the Most High e.g. Pharaoh, Sennacherib, and Nebuchadnezzar. [Pharaoh said] (Exod. 5:2): "Who is the Lord that I should obey Him?" [Sennacherib said] (Isa. 36:20), "Who are they among all the gods of the lands...?" [Nebuchadnezzar said] (Isa. 14:14), "I will ascend above the heights of the clouds." That is the meaning of: "They have set their mouth against Heaven."

Verse 9

Verse 10

Therefore, His people will return here Since His people sees that the way of the wicked prospers, they will return on the way of the wicked, to adopt their ways.
here Heb. הלם, as (Jud. 18: 3): "Who brought you here (הלום)?" [Equivalent to] פֹּה.
and the waters of the full are drain water to them And the waters of the full stream—they are words of Torah—are considered by them as water that drains out, and they despise them.

Verse 11

And they say, "How does God know" How can we say that there is knowledge in the Holy One, blessed be He, and that His Torah is true?

Verse 12

Behold these are wicked They [are wicked] and transgress His Torah; yet they are tranquil in the world and increase power and wealth.
they are tranquil in the world An expression of tranquility.
have increased Heb. השגו, have increased. Menachem (p. 72) explains: יָשׁוּב עַמּוֹ הֲלוֹם, the wicked will return to crush (להלם) the people of the Holy One, blessed be He. The first interpretation I learned from the words of Rabbi Meir the son of Isaac, the cantor, may the memory of the righteous be for a blessing.

Verse 13

But for nought I cleansed my heart All this refers back to: "And they say, 'How does God know?'" They also say, "But for nothing and in vain we keep the commandments of the Holy One, blessed be He, for behold, we are plagued all the days."

Verse 14

and my chastisement appears all day; constantly, from morning to morning, new troubles are renewed.

Verse 15

If I said, “I shall tell it as it is” Said Asaph, “If I said in my heart to tell everything as it is, all that His people say about this.”
behold I have made the generation of Your children into traitors That is to say that I would make them into traitors and wicked men.

Verse 16

And when I ponder in my heart.
to know this what the manner of the Holy One, blessed be He, is. So it is iniquity in my eyes. This manner appeared to me as iniquity and not justice.

Verse 17

Until I came to the sanctuaries of God, which are in Jerusalem, and saw what happened to Sennacherib. Then I understood the end of the wicked, that it is to destruction. Then I said, “All the good that comes to them is only slippery places; for the Holy One, blessed be He, makes their way slippery, that it should be easy and smooth, so that they should not put their heart to return to Him, and they should perish.”

Verse 18

Only in slippery places do You set them All the goodness that comes to them, for ultimately, You cast them down to ruin.

Verse 19

by terrors By demons.

Verse 20

As a dream without awakening As a sleep without end (without awakening), which is an eternal sleep, so did they have (Isa. 37:36): “And an angel of the Lord went forth and slew...of the camp of Assyria.”
O Lord, in the city You will despise their form In Jerusalem, with which they dealt evilly, there the form of their image was despised, and they were all burnt.

Verse 21

For my heart was in ferment Before I saw this downfall with the holy spirit, my heart was in ferment because the way of the wicked prospered, and my mind was on edge (אשתונן), an expression of a sharpened sword (שנון). When it is reflexive, the “tav” is placed in the middle of the radical, as is the case of every word whose radical commences with “shin.”

Verse 22

But I was brutish, and I did not know what this manner was, and I was as a beast with You.

Verse 23

Yet I Although I saw all this constantly, I was with You, and I did not move from fear of You.

You grasped my right hand to strengthen me in Your fear when my feet are about to turn from Your way, as it is stated above (verse 2): "my feet had almost turned away."

Verse 24

You led me Heb. תנחנני, [like] נחיתני, You led me.
and after[wards], You took me [for] glory If the cantillation sign were on וְבָוד, its interpretation would be: After You bestowed upon Sennacherib all the glory You had allotted to him, You will take me to You. You have performed wondrous miracles for Israel and have destroyed Sennacherib. Now that the cantillation sign is on ואחר, this is its interpretation: (and afterwards,) You took me to glory; You drew me to You for glory and beauty.

Verse 25

For whom do I have in heaven [Was there] any angel that I chose for me as a god? I chose only You.

Verse 26

My flesh...yearn My flesh and my heart yearn for You.
yearn Heb. כלה, an expression of desire, as (119:81): "My soul yearned (כלתה) for Your salvation."

Verse 27

who strays from You Who separates himself from You.

Verse 28

Your mission Your message; the holy spirit that comes into my heart to say it.

Chapter 74

Verse 1

is Your wrath kindled lit. do Your nostrils smoke. Whenever one is angry, the nostrils emit smoke.

Verse 2

which You acquired from time immemorial Before the creation of the world, as it is said (below 90: 1,2): "You were a dwelling place for us, etc., before mountains were formed."
on which You dwelt Heb. זה שכנתבו, this upon which You dwelt. This is an improvement of the language, as (Isa. 42: 24): "against whom (זו) we sinned." It is like אשר שכנתבו, on which You dwelt.

Verse 3

Raise Your blows to inflict eternal ruin Raise Your blows and Your terrors that Your enemies will experience as eternal ruin for every evil thing that the enemy did in the Temple. In this manner, Menachem (p. 144) associates it with (Gen. 41:8): "that his spirit was troubled (ותפעם)."

to...ruin Heb. לְמַשְׁאוֹת, an expression of destruction, as (Isa. 24:12): "through desolation (שְׁאִיָּה)"; (Isa. 6:11), "and the ground lies waste (לְמַשְׁאוֹת) and desolate."

Verse 4

Your meeting place That is the Temple about which it is said (Exod. 25:22): וְנוֹעַדְתִּי לְךָ שָׁם, "There I will meet with you at appointed times."
they made their signs for signs When they became powerful enough to destroy it, then they themselves accepted that the signs of their divination were true signs. Now what were their divinations? "He shook the arrows, he consulted the terafim."

Verse 5

May he be known as though bringing on high; the hatchets were in the thicket of the trees The enemy knows that when he strikes the gates of the entrances of the Sanctuary, it was as though he was bringing his blows on high, even into the sky. Now how did he know it? For he would see that the trees would entangle, grasp, and swallow up the hatchets, as our Rabbis said (Sanh. 96b): One gate of Jerusalem swallowed them all up.
the hatchets were in the thicket of the trees Heb. בְּסְבַךְ-עֵץ, an expression of (Gen. 22:13): "caught in the thicket (בַּסְּבַךְ)." The tree entangles them, and they become entangled in it.

Verse 6

And now although he saw that this troubled the Holy One, blessed be He, he did not refrain from striking all its entrances and all its gates together.
with hatchets and hammers They are tools of destruction used by carpenters (Jer. 46:22): "and will come against her with axes (וּבְקַרְדֻמוֹת)." Jonathan renders: בְּכַשִׁילַיָּא. כַּיְלָפוֹת is Arabic. This is how Dunash (p. 34) explained it, and it is one of the carpenters' tools.
they strike The enemies [strike].

Verse 7

Verse 8

They said in their heart, their rulers together Heb. נִינָם, their rulers, and similarly (above 72: 17): "his name will be magnified (יִנּוֹן) ; (Prov. 29:21), "he will ultimately be a ruler (מְנוֹן)." All their rulers devise one plot, the first as the last: namely, to get at the protector of Israel first and afterwards they would get at them [Israel], You should know this by the fact that they burned all the meeting places of God in the land, all His meeting houses. The Philistines destroyed Shiloh; Nebuchadnezzar destroyed the First Temple; Titus destroyed the Second Temple.

Verse 9

our signs which You promised us through Your prophets—we have not seen them in the many days that we have been in exile. Asaph prophesied concerning the days of the (last) exile.
how long How long we will be in this trouble.

Verse 10

Verse 11

Draw it out from within Your bosom Cast it and draw it out from within Your bosom and wage battle with Your enemies. כַּלֵּה is an expression of driving out, as (Exod. 11:1): "he will drive you out completely (כלה)."

Verse 12

But God is my King from time immemorial Behold, You were our salvation from time immemorial.

Verse 13

the beads of the sea monsters They are the Egyptians, who are called sea monsters, as it is said (Ezek. 29:3): "the great sea monster, etc."

Verse 14

the heads of Leviathan Pharaoh is called [by] this [name], as it is said (Isa. 27:1): "the Lord will visit with His hard...sword on leviathan, etc."
You give it as food to the people in companies You gave his money to the people of Israel to consume. in companies Heb. לְצִיִּים. To the companies and hosts that You took out.
צִיִּים are companies, as (Num. 24:24): "And companies from the Kittites," which is translated as וסינן, and companies.

Verse 15

You split for Israel fountains from the rock.
You dried up the Jordan, which is a mighty river.

Verse 16

Day is Yours The redemption of Israel.
even night is Yours And they were with You in the darkness of the night.
You established the luminary and the sun You established the light of the Torah for them.

Verse 17

You set for them all the boundaries of their land with all good.
summer and winter—You formed them This is similar to (Jer. 5:24): "the weeks of the laws of harvest He keeps for us." You did not alter for us the order of the years.

Verse 18

Remember how the enemy, etc. And since all our salvation is through You, remember how the enemy reviled You by destroying us.

Verse 19

Do not deliver to the company To the companies of the nations, as (II Sam. 23:11): "Now the Philistines were gathered together into a troop (לחיה)."

the soul of Your turtledove Heb. תורך, Your turtledove. And Jonathan rendered this as (sic) an expression of turtledoves and young pigeons. This turtledoveas soon as the male recognizes its mate, it does not mate with another. So have Israel not exchanged You for another god, although You have distanced Yourself from them and they were like a widow.
the soul of Your poor ones Heb. חיית עניך, the soul of Your poor ones.

Verse 20

Look to the covenant which You formed with our forefathers.
with dwellings of violence Heb. נאות חמס, a dwelling of violence, an expression of a dwelling place.

Verse 21

Let not the poor turn back in disgrace Let the poor not turn back from before You disgraced in his prayer.

Verse 22

Your disgrace Your blasphemies, as (verse 18): “Remember how the enemy reviled.”

Chapter 75

Verse 1

al tashcheth [lit. do not destroy] Israel.

Verse 2

We have thanked You, O God for the good; we have thanked also for the evil. and...is near Your name is always near in our mouth.
they have told Our generations [have] constantly [told] Your wonders.

Verse 3

When I take a festive day When we have a festival, we do not engage in obscenity and levity, as [do] all the nations.
I shall judge with fairness We take it to our heart to praise You and laud You according to the incident of that day.

Verse 4

When the earth and all its inhabitants were melting away, etc. On the day of the giving of the Torah, when the earth and all its inhabitants were melting away because of the condition You made with the Creation: that if Israel did not accept the Torah, you would return it [the earth] to void and chaos.
I Your people, Israel. established its pillars when I said, “We will do and we will hear.”

Verse 5

to the perverse To the wicked, who confuse Israel.

Verse 6

Verse 7

For it is not from the east of the sun or from its setting, and not from the deserts where you embark on a journey by caravan to increase [your] property; there is no power in any of these to raise [your] horn.

Verse 8

But God judges [you] for all the evil that you have done.
He humbles this one and elevated that one The elevated one He lowers, and the lowly He elevates.

Verse 9

For a cup of weakness is in His hand.
and strong wine Heb. חֵמֶר, strong. Vinos, or vinose, in Old French.
a full mixture The cup is full of a mixture, to mix and give all the nations to drink.
and He pours out of this Out of this cup, He will pour and cause to gush forth their drinks, an expression of (Micah 1:4): "as water poured (מגרים) down a steep place."

Verse 10

And I shall recite forever From then on, [I will recite] His vengeance and His might.

Verse 11

And all the horns of the wicked of Esau.
I shall cut off As the matter that is stated (Ezek. 29: 14): "And I shall lay My vengeance against Edom by the hand of My people, Israel." They will cut off the horn of Esau (the enemy), and then the horns of the Righteous One of the world—Israel, who are the praise of the Holy One, blessed be Hewill be upraised.

Chapter 76

Verse 1

Verse 2

Verse 3

Verse 4

There He broke the arrows of the bow of Sennacherib and his hosts.
the arrows of the bow Heb. רִשְׁפֵי. רשפי is not an expression of sparks of fire, because sparks of fire are not appropriate to a bow. Moreover, this word has no "dagesh," yet רִשְׁפֵי does have a "dagesh." Rather, רִשְׁפֵי is an

expression of (Deut. 32:24): "fought by demons (רשף)," which is translated as עוף, flying creatures, as (Job 5:7): "but flying creatures fly (רשף) upward." Similarly (below 78:48): "and their cattle to the flying creatures (לרשפים). to the birds. Similarly, בְּנֵי רֶשֶׁף are flying creatures, demons, who fly upward. This one too is an expression of arrows, which fly, as the matter that is stated (below 91:5): "from an arrow that flies by day." There He broke the arrows (רִשְׁפֵּי) of the bow, the arrows that the bow lets fly, and this entire psalm speaks of the downfall of Sennacherib, for we find no enemy falling in Jerusalem but he.

Verse 5

You are destructive; mightier Heb. נאור, an expression of (Lam. 2:7): "He destroyed His Sanctuary"; (below 89:40), "You abolished the covenant of Your servant." You destroy Your enemies and those who rise up against You and sweep them from the world. Because of His deeds, He is called נאור, destructive, like חנון, gracious; רחום, merciful; קנוא jealous, because He grants, because He pities, because He acts with zeal.
mightier than the mountains of prey Stronger than the predatory giants, who are as tall as mountains, but against You, their might is not known.

Verse 6

became mad Heb. אשתוללו, like השתוללו. As (II Chron. 20:35): "And afterwards, Jehoshaphat the king of Judah joined (אתחבר) Ahaziah the king of Israel," like התחבר. [The word] אשתוללו is derived from (Job 12:17): "He leads counselors away with madness (שולל)." It is an expression of error and tranquility, as madmen err, and the "tav" falls into the middle of the word in the reflexive, as in every word beginning with "shin."
slumbered in their sleep They Heb. נמו. They fell into a deep sleep, an expression of תנומה slumber.
and none...found their hands and their strength when You came to punish them.

Verse 7

chariot and horse were stunned Heb. ורכב וסוס. The "vav" of ורכב is superfluous, as (Gen. 36: 24): "These are the sons of Ziv'on: Ayyah (ואיה) and Anah." The "vav" of ואיה is superfluous.

Verse 8

once You are angry From the time You became angry.

Verse 9

From heaven, You let judgment be heard When Isaiah prophesied concerning the retribution of Sennacherib and it was fulfilled in him, then Eretz Israel, which feared him and his hosts, became calm.

Verse 10

When God rises for judgment to execute judgment upon His enemies, to save Hezekiah and his company.

Verse 11

For man's anger will thank you The anger of the wicked results in the creatures thanking the Holy One, blessed be He. When they show their

anger and the Holy One, blessed be He, punishes them, everyone praises Him when they see that their anger is of no avail. As we find (Dan. 3:28) concerning Nebuchadnezzar, when he cast Hananiah, Mishael, and Azariah into the fiery furnace, what is said there? "Blessed be the God of Shadrach, etc." And thereby... it will prevent the residue of wrath Heb. תחגר. It will prevent and stop; the remaining wicked men are prevented and restrained from showing their pride and their wrath. תחגר is an expression of restraint in the language of the Mishnah (Chul. 18a): "The nick in a knife must be deep enough to catch (תחגר) the nail to disqualify it from slaughtering]." I heard in the name of Rabbi Eleazar the Gaon, the son of Rabbi Isaac, who brought this verse as testimony to that Mishnah (sic). It is also possible to interpret this according to its usual meaning of an expression of girding, and can be explained as follows: It is fitting for You to gird Yourself with wrath and to enwrap Yourself with zeal, for strength and ability are Yours; the expression of "residue" is that since man's wrath is of no account, the girding of all wrath is reserved for You.

Verse 12

Vow and pay your vows.
all those around Him who hear of this salvation, and so they did, as it is stated (Isa. 19:18): "there will be five cities in the land of Egypt speaking the language of Canaan and swearing to the Lord of Hosts."
will bring a gift to Him Who is to be feared Why? Because at the time of His desire...

Verse 13

He will cut down the spirit the spirit of haughtiness of the princes and lessen their arrogance. יבצר means "He will lessen," as (Gen. 11:6): "will it not be withheld (יבצר) from them?"

Chapter 77

Verse 1

on jeduthun Concerning the decrees and the laws that pass over Israel.

Verse 2

Verse 3

my wound Heb. יַדִּי, lit. my hand; my wound.
my wound oozes In this exile, which is like night, it oozes pus and gall.
and does not abate Its oozing does not abate.

Verse 4

I remember God The kindness that He used to do for me in the days of my love.
I speak about those acts of kindness and the favors.
and my spirit becomes faint Pasmer in Old French, to faint or swoon.

Verse 5

You held fast the awakenings of my eyes Heb. שמרות, an expression of the watch (אשמרת) of the night, for [when] a person awakens from his sleep his mind is settled and his heart returns to him, but I am not like that. In this night of exile, my eyes are always stuck together, like a man sleeping from a clogged heart, and in the troubles that I see, my spirit throbs and I have no speech within me.

Verse 6

I think of the days of yore to remember the kind acts that You performed for our forefathers.

Verse 7

I recall my music at night In the days of this exile, which is like night, I remember my melodies that I used to play in days of yore in the Temple.
I speak with my heart I think, and my spirit searches [to ascertain] what is the manner of the Holy One, blessed be He, and I wonder: will He forsake [me] forever?

Verse 8

Verse 9

Has...ended forever Perhaps His kind acts have ended?
Has He issued a decree a perpetual decree that He will never again repent of His anger?

Verse 10

Has...forgotten to be gracious Heb. חנות, to be gracious, like עשות, to do; ראות, to see. Another explanation: חנות means gracious acts.
Has He, in anger, shut off His mercy forever Heb. קפץ, an expression of (Deut. 15:7): "and do not close (תקפץ) your hand," i.e., has He shut off the mercy forever because of the anger?

Verse 11

And I said, "This is to terrify me" My thoughts tell me, "This is only to terrify me and frighten me into returning to Him."
to terrify me Heb. חלותי, like לחלותי, to terrify me, an expression of sickness and terror.
the change of the right hand of the Most High How the right hand of the Most High changed. It was mighty with strength and now He has withdrawn His right hand.

Verse 12

Verse 13

And I meditate over all Your works that You have already done for us.

Verse 14

Your way is in sanctity Your manner is to sanctify Your name in the world, to execute justice upon the wicked.

Verse 15

Verse 16

Verse 17

The waters perceived You [The] mighty [waters perceived You] when You were revealed by the sea.

Verse 18

They poured forth thick waters The skies poured forth a stream of thick waters.
Your arrows Heb. חִצֵּיךָ, like זִעֲפֶּיךָ.

Verse 19

like a wheel Heb. בגלגל, like כגלגל. The sound of Your thunder [rolled] like a wheel on the sea to confuse the camp of the Egyptians.

Verse 20

and Your steps were not known The steps are not recognizable on the water. [The word] ועקבותיך means trazes in Old French, footprints.

Chapter 78

Verse 1

Verse 2

...my mouth with a parable They are the words of Torah.

Verse 3

Verse 4

We shall not hide from their sons We, too, shall not hide [these words] from our fathers’ sons by not letting them know what they told us.

Verse 5

Verse 6

Verse 7

their hope Heb. כסלם, their hope, and so (Job 31:24): "If I made gold my hope (כסלי)."

Verse 8

as their forefathers who were in Egypt and in the desert.

Verse 9

The sons of Ephraim who left Egypt forcefully before the end [of the exile] and trusted in their might and in their arrows. Ultimately, they retreated and fled on the day of battle, as is delineated (I Chron. 7:21): "and the men of Gath, who were born in the land, slew them."
archers Heb. רומי, who cast and shoot, as (Exod. 15:1): "cast (רמה) into the sea."

Verse 10

Verse 11

Verse 12

Before their forefathers He wrought wonders (Nevertheless—Shem Ephraim) Afterwards, when the end arrived, they too "continued to sin against Him," as he further concludes. (Another explanation—Shem Ephraim) Before their forefathers Abraham, Isaac, and Jacob came beside the sea, and the Holy One, blessed be He, showed them how He was redeeming their children.

Verse 13

as a heap Heb. נד, a tall heap, as Onkelos renders (Exod. 15:8): "the flowing water stood up like a נֵד," stood up like a wall.

Verse 14

Verse 15

He split rocks (Exod. 17:6): "and you shall strike the rock."
and He gave them to drink as [from] great deeps in the great deeps. Even as they went through the midst of the sea, whose waters are salty, He sweetened fountains for them in the midst of the sea.

Verse 16

and brought down water like rivers [Water] that was flowing from the well. The princes would make a line with their staffs and the water would be drawn after them to the encampment of each tribe, as the matter that is stated (Num. 21:18): "by the order of the lawgiver, with their staffs," as is explained in tractate Makkoth.

Verse 17

to provoke Heb. למרות, to provoke, as (Deut. 9:7): “you have been provoking (ממרים).”

Verse 18

Verse 19

Verse 20

flesh Heb. שְׁאֵר, flesh.

Verse 21

fire was kindled against Jacob Heb. נשקה, as (Ezek. 39:9): “and make fires and heat up (והשיקו),” which is an expression of heating and burning. As it is written (Num. 11:1): “and God’s fire broke out against them.”

Verse 22

Verse 23

Verse 24

Verse 25

bread of the mighty Bread of the angels. Another explanation: אַבִּירִים means אֵבָרִים, limbs, for it was absorbed into the limbs, and they did not have to excrete.

Verse 26

He caused the east wind to set forth (Num. 11:31): “And a wind set forth from the Lord, and it made quails fly.”

Verse 27

Verse 28

Verse 29

Verse 30

They were not estranged from their desire They did not become estranged from their desire, for they achieved all their desire.
Another explanation: לא זרו מתאותם They were not distanced from their desire until the retribution came upon them. “While their food was still in their mouth, the wrath of the Lord (sic), etc.”

Verse 31

and...the chosen of Israel The chosen of them and the men of the assembly, הָאַסַפּוּף (Num. 11:4). They are the elders, as it is said (Num. 11:16): “Assemble (אספו) to Me, etc.”

Verse 32

Verse 33

Verse 34

When He slew them, etc. Yet all this was not in truth, but with guile in their mouth and by lying with their tongue.

Verse 35

Verse 36

Verse 37

Their heart was not sincere as with their mouth.

Verse 38

But He is merciful to them and constantly expiates their iniquity, and He did not destroy them.
many times Many times He withdraws His wrath from them, and even if He punishes them, He does not arouse all His anger but little by little, because He remembers that they are flesh and that the evil inclination is hidden in their heart. That is a spirit that goes away when they die, and that spirit does not return to them in the world to come. When they are resurrected, the evil inclination will have no control over them. “A spirit that goes away and does not return” cannot be explained to mean their spirit of life, because if you say so, you have denied the resurrection of the dead. In this manner, it is explained in Aggadath Tehillim (Mid Ps. 78:8).

Verse 39

Verse 40

How often [How many] times they provoked him always in the desert.

Verse 41

they sought a sign Heb. התוו, an expression of a sign, as (Ezek. 9:4): "and set a mark (והתוית תו)." "A mark" is an expression of a wonder and a trial. They asked him for a sign and a mark (Exod. 17: 7): "Is the Lord in our midst or not?"

Verse 42

Verse 43

Verse 44

Verse 45

which mutilated them They would pull off their testicles.

Verse 46

Verse 47

with locusts Heb. בחנמל, the name of the locust. According to the Midrash (Mid. Ps. 78:13) [it is composed of the following words]: בָּא חָן מָל, it comes, encamps, and cuts. It cut off the greens of the tree and the grass and ate it.

Verse 48

He gave over their animals to hail When the hail began to fall, the Egyptian drove his sheep (his animal) into the house, and the hail came before him like a wall. The Egyptian slaughtered it [the animal] and put it on his shoulder, to take it to his house to eat it, but the birds came and took it from him. That is [the meaning of] "and their cattle to the birds (לרשפים)," as (Job. 5:7): "but flying creatures (בני רשף) fly upward." This is its midrashic interpretation (Mid. Ps. 78:14), but according to its simple meaning, רשפים are bolts of fire, as it is written (Exod. 9:24): "and fire flaming within the hail."

Verse 49

Verse 50

He leveled a path for His anger Although the plagues were dispatched in anger, they performed only their orders; what they were commanded to kill, they killed, but nothing else. They went in their paths. In other commentaries I found as follows: He leveled a path for His anger When He smote every firstborn in Egypt, He showed the way for [the angel] who was destroying with anger to enter the houses of the Egyptians, but not the houses of the children of Israel.

...and...their body Heb. וחיתם, their body.

Verse 51

Verse 52

Verse 53

Verse 54

Verse 55

He drove out...from before them the seven nations.
in their tents of the nations.

Verse 56

Yet they tried and provoked during the days of the judges.

Verse 57

like a deceitful bow which does not shoot the arrow to the place the archer wishes.

Verse 58

Verse 59

Verse 60

Verse 61

He delivered His might into captivity He delivered the Ark and the tablets into the hands of the Philistines.

Verse 62

Verse 63

Fire consumed his youths [The fire of] His wrath.
were not married Heb. לא הוללו. They were not married by being brought into a litter [under] a canopy because the youths died in battle. הוּלּוּ is an expression of nuptials (הֻלּוּלָא) in Aramaic. Our Sages, however, explained it in reference to Nadab and Abihu (Mid. Ps. 78:18),

but I feel uncertain about explaining it that way because he already commenced with the Tabernacle of Shiloh.

Verse 64

His priests fell by the sword Hophni and Phinehas.
but his widows did not weep Even his widow was not allowed to bewail him, for she too died on the day of the tidings, as it is said (I Sam. 4: 19): "And she knelt and gave birth, for her pains had suddenly come upon her."

Verse 65

shouting Heb. מתרונן, awaking and strengthening himself with speech to awaken from his wine. מתרונן is an expression of רנה, shouting.

Verse 66

And He smote His adversaries from the rear Plagues of the rear with hemorrhoids, which is a disgrace of perpetual ridicule for them.

Verse 67

He rejected the tent of Joseph That is Shiloh, which is in Joseph's territory.

Verse 68

Verse 69

And He built His Sanctuary like the high heavens, etc. Like the heavens and the earth, about which two hands are mentioned, as it is stated (Isa. 48:13): "Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths." Also the Temple was with two hands, as it is said (Exod. 15:17): "Your hands established." (Cf. Mechilta, Shirah 10, Keth. 5a, Rashi to Exod. 15:17.) Another explanation: And He built His Sanctuary like the high heavens, like the earth He established it Just as heaven and earth have no substitute, neither does the Temple have a substitute in which to let the Shechinah rest.

Verse 70

and took him from the sheepcotes Heb. מחכלאתצאן, from the stalls of the sheep, as (Hab. 3: 16): "The flock will be cut off from the fold (מחכלה)."

Verse 71

From behind the nursing ewes He brought him For he would shepherd the nursing ewes for his father, because he was merciful and would bring the kids first and feed them the upper tips of the grasses, which are tender. Then after them he would bring out the he-goats, who would eat the middle of the grasses, and afterwards, he would bring out the older ones, who would eat the roots. Said the Holy One, blessed be He, "This one is fit to shepherd My people."

Chapter 79

Verse 1

into heaps Now what is this song? Is it not a lamentation? But because it says (Lam. 4:11): "The Lord has spent His fury." With what has He spent it? "He has kindled a fire in Zion." This is a song and an occasion for singing, for He poured out His fury on the wood and stones and did not utterly destroy His children.

Verse 2

the flesh of Your pious ones Now were they not wicked? But since they received their punishment, they are accounted as pious men. Similarly, Scripture states (Deut. 25:3): "your brother would be degraded before your eyes." As soon as he is lashed, he is your brother. It is explained in this manner in the Aggadah (Mid. Ps. 79:4).

Verse 3

Verse 4

and derision Heb. וקלס, an expression of speech, to speak of them as for a byword.

Verse 5

How long Heb. עד מה [lit. until what.] Until when?
Your jealousy Your wrath,
that You are jealous to wreak vengeance, an expression of (Exod. 20:5): "a jealous (קנא) God," emportement or enprenemant in Old French, zealous anger.

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

set free Heb. הותר, release the prisoners from their prison, as (below 105:20): "A king sent and released him (וישתרהו)"; (146:7), "sets loose (מתיר) the bound."

the children of the mother who died The children of her who was killed because of You; enmorinede in Old French, doomed to die. There is an example in the Sages' language: "It is better that Jews eat the flesh of slaughtered dying beasts rather than eat the flesh of the carcasses of dying animals." That means the flesh of a dying animal that was slaughtered, in tractate Kiddushin (21b).

Chapter 80

Verse 1

to the roses To Israel.
a testimony, of Asaph, a song A song of testimony in which he alluded to the three exiles and prayed about them. For it is mentioned in this psalm three times: "Return us, cause Your countenance to shine, and we shall be saved," and in it, he alluded to the troubles that were destined to befall them in the days of the house of Jehu, from the kings of Aram. For it is stated (II Kings 13:7): "for the king of Aram had destroyed them and made them like dust to trample."

Verse 2

O Shepherd of Israel Their leader and supporter.
Joseph All Israel are called by the name Joseph because he sustained and supported them in time of famine.
He Who dwells between the cherubim As it is said (Exod. 25:22): "There I shall meet with you at appointed times, etc."
appear Demonstrate Your might.

Verse 3

Before Ephraim, Benjamin, and Manasseh when they need Your salvation. Although they are wicked and undeserving, arouse Your might for them. But why? Because it is for You to save us. It is fitting for You and it is incumbent upon You to save, whether guilty or innocent, as it was said to Moses in Egypt (Exod. 3:7): "I have seen the affliction of My people." Why is the word for seeing repeated? I see that they are destined to provoke Me. Nevertheless, I have seen their affliction, because of the oath that I swore to Abraham, Isaac, and Jacob.
Ephraim in the war with Aram, when he besieged Samaria and sent emissaries to Ahab (I Kings 20:3): "Your silver and gold are mine; your beautiful wives and children are mine."
Manasseh in the days of Jehoash the son of Jehoahaz, as it is said (II Kings 13:4, 7): "for He saw Israel's oppression, etc., for the king of Aram had destroyed them and made them like dust to trample." And he beat him in war three times, as it is said (II Kings 13: 25): "Joash overcame him three times and recovered the cities of Israel."
Benjamin in the time of Ahasuerus, when Mordechai and Esther were in danger, and all Israel depended on them.
and it is for You to save us Heb. ולכה. This is not an expression of going, but is like לְךָ, and so it is in the Masorah of (Gen. 27:37): "and for you (ולכה) then," of Jacob; (II Sam. 18:22) "since for you (ולכה) there is no [reward] given for news"; (Isa. 3:6), "You have (לכה) a garment; be an officer to us, etc."

Verse 4

return us from the Babylonian exile, where Mordechai was.

Verse 5

how long have You been wroth [This refers to] the troubles brought about by the Greek kings, who harmed Israel considerably.

Verse 6

You have fed them bread of tears in Egypt.
and You have given them to drink tears in large measure Heb. שלישׁ. In Babylon, where they were for seventy years, a third (שלישׁ) of the two hundred and ten of Egypt. I learned this from the work of Rabbi Moshe Hadarshan. It may also be interpreted as regards the kingdom of Greece, which represents the third trouble. If you ask, is that [not] the fourth, because Persia and Media came before, all the seventy years of the Babylonian exile are only one exile. Menachem (p. 175) interprets שלישׁ as the name of a drinking vessel. So he explained (Isa. 40:12): "and He measured with a 'shalish' the dust of the earth." Our Sages explained it (Mid. Ps. 80: 4) as referring to the three tears that Esau shed, concerning whom it is said (Gen. 27:34): "and he cried a cry." That is one. "A great one." That is two. "And a bitter one." That is three. Because of them, he merited to live by his sword, as it is said (Gen. 27:40): "and it will come to pass when you complain, etc."

Verse 7

You have made us the target of strife You have made us the target of strife to all our neighbors, for the Greeks have quarreled with us.

Verse 8

return us, etc., and we shall be saved from the Greeks.

Verse 9

You uprooted a vine from Egypt He went back and alluded to the exile of the Romans. The vine of Israel, which You uprooted from Egypt. You uprooted them from there, as (Job 19:10): "He has uprooted (וישׁסע) my hope like a tree." Afterwards, You drove out the seven nations and planted Israel in their land.

Verse 10

You cleared before it those dwelling there.

Verse 11

and its branches were great cedars Heb. ארזי אל, like strong cedars, i.e., mighty kings.

Verse 12

It sent forth its branches Heb. קצירה. It sent forth its branches, as (Job 14:9): "and it will produce a branch (קציר)."
until the sea Its boundary was until the Mediterranean Sea.
and to the river its tender shoots The width of Eretz Israel is from the desert to the Euphrates River.

Verse 13

Why now?
have You breached its fences of that vineyard?
so that all wayfarers have plucked its fruit ואורוה. All who came plucked it, as (Song 5:1): "I gathered (ארית) my myrrh with my spices." Similarly, in the language of the Mishnah (Shevi'ith 1:2): "as much space as is required by a picker (אורה) and his basket."

Verse 14

The boar from the forest gnaws at it Heb. יכרסמנה, as (Peah 2:7): "A field that the ants have nibbled (קרסמוה)," an expression of plucking out.
from the forest Heb. מיער. The "ayin" is suspended (as though it were written with an "aleph"). If Israel is worthy, the enemies are like the beasts of the river, which have no strength to climb out upon the dry land; but when retribution is decreed upon them, he (sic) grows strong as the beast of the forest, which destroys and kills. The boar of the forest is Esau, as is written (Dan. 7:7): "It devoured and broke in pieces and the rest it trampled with its feet." And it (the swine) has some signs of purity. Esau, too, has the merit of his fathers.
and the creeping things of the field Heb. זיז, all creeping things of the field. The expression זיז means anything that constantly moves from its place.
graze upon it Graze upon it and its branches and eat them.

Verse 15

Verse 16

And of the foundation that Your right hand has planted Which is founded and established, which Your right hand has planted, an expression of (Gen. 40:13): "and restore you to your office (כנך)."
and over the son You have strengthened for Yourself And over Esau, who was a beloved son to this father, who would call him, "my son." You strengthened the vine of Jacob for Yourself, as it is said (Gen. 27:40): "and You will serve your brother." Now it is...

Verse 17

Burned with fire [and] cut off Heb. כסוחה, an expression of (Lev. 25:4): "You shall not prune (תזמר), which Onkelos renders: לא תכסח.
they perish constantly; they continually perish from the rebuke of Your face and Your anger.

Verse 18

May Your hand be upon the man of Your right hand Deliver Your blows upon the man—viz. Esau—who is destined to receive retribution from Your right hand.
upon the son of man whom You strengthened for Yourself that his habitation should be the fat places of the earth.

Verse 19

And let us not withdraw from You Do not cause us to withdraw from You.
grant us life from the exile, and we shall mention Your goodness and Your might, and then we shall call out in Your name.

Verse 20

O Lord God of Hosts Here are mentioned three holy names, yet in the middle case two names and in the first case one name. All this is according to the intensity of the exile, the trouble, and the redemption (which shall surely come).

Chapter 81

Verse 1

on the gittith A musical instrument that comes from Gath.

Verse 2

sound the shofar on Rosh Hashanah.

Verse 3

a pleasant harp with a lyre Rabbi Chiyya bar Abba says: The "kinnor" and the "nevel" are the same. Rabbi Simon says: The [number of] strings distinguishes one from the other. Why is it called "nevel"? Because it puts all other types of music to shame.

Verse 4

on the New Moon When the moon renews itself.
on the appointed time The appointed day for it, and so (Prov. 7:20): "on the appointed day (בכסה) he will come home"; to the appointed time that had been fixed.

Verse 5

For it is a statute for Israel from the Holy One, blessed be He, to sound the shofar on that day, the day of the judgment of the Holy One, blessed be He.

Verse 6

As a testimony for Jehoseph He ordained it On Rosh Hashanah, Joseph went out of prison.
[when] I understood a language that I had not known It is explained in tractate Sotah (36b) that [the angel] Gabriel taught him seventy languages.

Verse 7

from the cauldron From slave labor to cook the pots in the manner of other slaves.
from the cauldron Heb. מדוד, a pot, as (I Sam. 2:14): "And he would thrust into the fire-pot or into the pot (הדוד)."

Verse 8

In distress, you called to Me, all of you. You called from the distress of the labor of the burdens of Egypt, and I released you.

I answered you in secret with thunder You called in secret between Me and you, but I answered you with a voice of thunder; I made known My might and My awesome deeds in public.
I tried you by the waters of Meribah, forever Although it was revealed and tried before Me that you were destined to provoke Me with the waters of Meribah. So it was taught in Mechilta (Exod. 19:2).

Verse 9

Hearken, My people Since I did all this for you, it is fitting for you to hearken to Me.

Verse 10

Verse 11

open your mouth wide to request of Me whatever your heart desires.
and I shall fill it According to whatever you ask I will fill.

Verse 12

Verse 13

after their heart's fantasies Heb. בשרירותלבם, after the views of their heart, as (above 5: 9): "because of those who lie in wait for me (שוררי)."

Verse 14

If only My people would hearken to Me Still, if they desired to return to Me and to hearken to Me...

Verse 15

In a short time I would subdue their enemies In a short time I would subdue their enemies.
I would return My hand I would return my blow from upon you to lay it upon them, and then...

Verse 16

The enemies of the Lord would lie to Him, and their time would be [The time of] their retribution [would be] forever.

Verse 17

Then He would feed them Israel.
and...from a rock He sated them with honey when they went in His ways, as the matter that is stated (Deut. 32:13): "He suckled them with honey from the rock."

Chapter 82

Verse 1

God stands in the congregation of God to see whether they [the judges] judge fairly, and you judges, how long will you judge unjustly?

Verse 2

Verse 3

justify If he [the poor man] is right in his cause, do not reverse the verdict to condemn him in order to favor the wicked.

Verse 4

Verse 5

They did not know The judges who pervert justice.
and they do not understand that because of this iniquity, they will walk in the dark (on the order of [Exod. 23:8]: “for bribery blinds, etc.”), and all the foundations of the earth will totter because of it.

Verse 6

You are angelic creatures Angels. When I gave you the Torah, I gave it to you on the condition that the Angel of Death should not rule over you.

Verse 7

Indeed, as man, you will die Indeed, as Adam, you will die since you corrupted your deeds as he did.
and as one of the princes the first [princes], who died, so will you fall. The Midrash Aggadah (Mid. Ps. 82:3) [explains]: As one of the celestial princes, for it is said (Isa. 24:21): “the Lord will visit punishment upon the host of heaven on high.”

Verse 8

Arise, O God Asaph commences to pray that He rise and cut off from Israel those corrupt judges.
for You are the One Who inherits the nations, and everyone is in Your hands to judge.

Chapter 83

Verse 1

Verse 2

have no silence Do not give silence to our wrongs, with which our enemies harm us.

Verse 3

Verse 4

Verse 5

Verse 6

against You they form a pact This pact is only against You, to cause Your name to be forgotten, for You are called the God of Israel, and since Israel will not be remembered, even Your great name is not remembered. I found this.

Verse 7

Verse 8

Verse 9

Also Assyria Even Assyria, which until that day was careful of other foolish counsels and would not join evildoers, as it says (Gen. 10:11): "From that land Asshur went forth," that he left the counsel of the generation of dispersion [which built the tower], joined them here and assisted them for evil. (In other commentaries I found this:) Also Assyria joined them, etc. Also this one, who initially loved good deeds—for he separated from Nimrod's counsel, as it is said: "From that land Asshur went forth"—he too reverted to wickedness. Therefore, he participated in destroying Your temple. Genesis Rabbah 37:4.
they were the arm All these gave strength and aid to Moab and Ammon, our neighbors, to come upon us.

Verse 10

Do to them as [to] Midian through Gideon.
as [to] Sisera through Barak.

Verse 11

They were destroyed in En-Dor I do not know which of the wars took place in En-Dor, that of Gideon or that of Barak.
dung Heb. דֹמֶן, scattered dung, as translated by Jonathan.

Verse 12

Verse 13

Who said These nations mentioned above: Edom, Ishmael, and all their allies.
"Let us inherit for ourselves the dwellings of God" The dwelling of the house of God.

Verse 14

My God, make them like thistles, like stubble which are driven away by the wind. Now what is גלגל? It is the tips of the thorns of the field, which are called chardons in French, thistles. When winter arrives, they are plucked out and disintegrate, and little by little they fly [away]. The part that is plucked out of them resembles the wheels of a wagon, and the wind carries them.

Verse 15

Verse 16

and with Your whirlwind Tourbillon in French, whirlwind.

Chapter 84

Verse 1

Verse 2

How beloved are Your dwelling places How beloved and dear are Your dwelling places!

Verse 3

yearns Heb. נכסף Desires.
pines Heb. כלתה, desires, as (II Sam. 13:39): "And [the soul of] King David longed (ותכל) to go forth to Absalom."
for the courts of the Lord for they have been destroyed, and he says this regarding the exile.
my heart and my flesh pray fervently They pray for this.

Verse 4

Even a bird found a house In its ruins, the birds have nested. According to Midrash Aggadah (Mid. Ps. 84:2), it speaks of [the Temple] when it is built, and the bird is the nation of Israel.

Verse 5

Fortunate is he who will yet merit to dwell in Your house, and they will yet praise you in its midst.

Verse 6

who has strength in You Who has made You the strength of his trust.
in whose heart are the highways Who thinks in his heart the paving of his ways, to straighten his way.

Verse 7

Transgressors in the valley of weeping Those who transgress Your law behold, they are in the depth of Gehinnom with weeping and wailing.
make it into a fountain with the tears of their eyes.
also with blessings they enwrap [their] Teacher They bless and thank His name and say, "He judged us fairly, and His judgment is true." (Another explanation: Shem Ephraim) And the one who taught us to follow the good way enwraps us with blessings, but we did not obey him.

Verse 8

They go from host to host Those mentioned above, who dwell in Your house, in whose heart are the highways.
from host to host From the study-hall to the synagogue, and their host and army will appear to the Holy One, blessed be He, in Zion.

Verse 9

hearken to my prayer to build Your house.

Verse 10

our shield That is the Temple, which protects us.
look at the face of David Your anointed, and ponder his acts of kindness and his toil, by which he toiled and wearied himself in its building.

Verse 11

For a day is better [To live] one [day] in Your courts and die the next [is better than] to live a thousand years someplace else.
I chose to sit on the threshold Heb. הסתופף, to sit habitually on the threshold and by the doorpost.
rather than dwell in tents of wickedness rather than dwell tranquilly in the tents of the wicked Esau, to cleave to them.

Verse 12

For a sun and a shield שמש may be interpreted according to its apparent meaning, but Midrash Psalms interprets it as an expression of the points of the wall.

Chapter 85

Verse 1

Verse 2

O Lord, You have appeased Your land, etc. If You have returned the captivity of Jacob and forgiven their iniquity, and have concealed their sin and withdrawn Your wrath from them and retreated from Your fierce anger, then You have appeased Your land, and Your world will be appeased. But as long as You do not do this, Your land and Your world will not be appeased.

Verse 3

Verse 4

Verse 5

Return us You return and bring us back.

Verse 6

Verse 7

Will You not ultimately return and revive us, for [so] You promised us through Your prophet.

Verse 8

Verse 9

I shall hear what God will speak I shall merit to hear what the Holy One, blessed be He, will speak when He speaks peace to His people.
to folly Heb. לכסלה, to foolishness, to sin before Him.

Verse 10

Verse 11

Kindness and truth have met That Israel will speak truth, and from heaven kindness will meet them.
righteousness and peace have kissed The righteousness [or charity] that Israel was performing and the peace from the Holy One, blessed be He, will kiss one another, i.e., the act of charity will be peace (Isa. 32:12).

Verse 12

Truth will sprout from the earth, etc. When Israel will speak truth, the charity that they perform on earth will look down from heaven.

Verse 13

God too will give good He will open His treasury, the heavens, to give rain, in order that His land yield its produce.

Verse 14

and He will place it on the way of his steps And the Holy One, blessed be He, will place the righteousness in the ways of his steps, with which he leads his sons.

Chapter 86

Verse 1

Verse 2

for I am a pious man that I hear my insults and my disgraces, and I am able to wreak vengeance; yet I remain silent. So it is in Aggadath Tehillim (Mid. Ps. 86:1). Another explanation: Our Sages explained in Berachoth (4a): [David said,] “Am I not a pious man, when all the kings of the Orient and the Occident sit in their glory, and my hands are sullied with blood, with the sac, and with the afterbirth?”

Verse 3

all the days All the days of the exile, which is day for the wicked and night for the righteous. It is explained in this manner in Aggadath Tehillim (Mid. Ps. 86:2).

Verse 4

I lift my soul I direct my heart.

Verse 5

Verse 6

Verse 7

Verse 8

like Your works Who places the heavenly beings before the earthlings.

Verse 9

Verse 10

and perform wonders, You, O God, alone Before the angels were created, heaven and earth were created. Therefore, all the nations will glorify Your name.

Verse 11

Verse 12

Verse 13

from the lowest depths of the grave It is customary for adulterers to be put into the depth of the grave, and from there You saved me, for Nathan the prophet said to me (II Sam. 12:13): “Also the Lord has removed your sin.”

Verse 14

willful transgressors have risen against me Doeg and Ahithophel.
and they did not place You before themselves They did not remember what they saw, that Samuel anointed me on Your orders.

Verse 15

Verse 16

the son of Your maidservant The son of the maidservant humbles himself before his master more than the slave purchased with money, because the son of the maidservant was born in the house and was raised in his master’s bosom.

Verse 17

Grant me a sign for good so it may be apparent to others that You have forgiven me.
and let my enemies see the sign and be ashamed. But the Holy One, blessed be He, did not listen to him to grant the sign during his lifetime. Instead, [it came] in his son Solomon’s lifetime when the gates clung to each other and did not open until he said (II Chron. 6:42): “Do not turn back the face of Your anointed; remember the kind deeds of David Your servant.”

Chapter 87

Verse 1

whose foundation is on the mountains of the Sanctuary The foundation of this psalm; the Psalmist founded it on the mountains of Zion and Jerusalem.

Verse 2

Verse 3

Glorious things are said about you You, Jerusalemwords of glory were spoken about you from the mouth of the Holy One, blessed be He. Now what are the words of glory? That you are the city of God forever.

Verse 4

I will remind Rahab and Babylon of My beloved ones This too He spoke of You: I shall remind Egypt and Babylon of My beloved ones, to bring them as a gift, as the matter that is stated (Isa. 66: 20): “And they will bring all your brethren, etc., a tribute to the Lord.”

Behold Philistia and Tyre with Cush They too, like Egypt and Babylon, will direct their attention to seek out and to remember each one. "This one was born there" This one was of a family of those born in Zion, as the matter that is stated (Isa. 27:12): "and you will be gathered one by one."

Verse 5

And to Zion it will be said, "Man after man was born in her" And when they bring them as a tribute to the Lord, it will be said to Zion concerning each one, "This is [one] of those who were exiled from you," or "from their generations." Another explanation: The Psalmist says, "I will mention to my people and to my beloved ones the greatness of Egypt and Babylon, whose greatness they now see. Behold Philistia and Tyre with Cush, because they are near Rahab and Babylon, all the nations exalt them [the Israelites] and say about them, 'This one was born there,' in Egypt or Babylon."
And to Zion it will be said, "Man, etc." And this praise that is now [directed] to Rahab and Babylon will be turned around to Zion, and concerning it they will say, "So-and-so and so-and-so were born in her." and He will establish it on high And the Holy One, blessed be He, will establish it above all the cities.

Verse 6

The Lord counts in the script of the peoples, "This one, etc." This is a transposed verse, and סלה, forever, which is said at the end, refers to the beginning: When the Lord counts in the script of the peoples forever. That means that in the future, when the Holy One, blessed be He, inscribes the nations for an abhorrence, He will count the Israelites who are assimilated among them and those who were coerced [to abandon Judaism] among them and extract them from their midst, and [He shall] say, "This one was born of those of Zion," and He will choose them for Himself. This is what Isaiah says (66:21): "And from them, too, will I take for priests and for Levites." From the nations bringing them for tribute, I shall take those assimilated among them. And there will be among them priests and Levites who are unrecognizable, but they are revealed to Me, says the Lord. Now where did He say it? (Deut. 29:28) "The secret things belong to the Lord, our God."

Verse 7

And singers as well as flute players concerning this.
with you With your salvation.
as well as flute players Heb. כחלים, an expression of (Jud. 21:21) בְּמָחֳלוֹת, musical instruments.

Chapter 88

Verse 1

about the sick and afflicted one Heb. על-מחלת לענות, concerning the one sick with love and afflicted, for she is afflicted with the pains of the exile.
of Heman the Ezrahite One of the musicians who played a musical instrument, and the sons of Korah established this psalm that Heman should recite it on the "duchan" [the platform].

of Heman the Ezrahite He was one of the sons of Zerah the son of Judah, for his lineage is delineated in (I Chron. 2:6): "And the sons of Zerah were Zimri, Ethan, Heman, Chalcol, and Darda [sic]." All five were great sages, as is said in reference to Solomon (I Kings 5: 11): "And he was wiser than all men, than Ethan the Ezraite, and Heman, and Chalcol, and Darda, the sons of Mahol," and they established the Psalms, which were set down in the Book of Psalms. Therefore, they are called the sons of Mahol. So have I found in exact commentaries.
a maskil Wherever it says "maskil," it was said through an interpreter. The prophet would set up an interpreter before him, and when he perceived a prophecy coming upon him, he would recite the prophecy to the interpreter, who would make it heard.

Verse 2

I cried by day; at night And also at night I am ready before You.

Verse 3

Verse 4

For my soul is sated with troubles He says this concerning the people of Israel.

Verse 5

without strength Heb. אֵיל, as (above 22:20): "My strength (אֵילוּתִי), hasten to my assistance."

Verse 6

among the dead, who are free I am among the dead, free from the world, and like the slain, who are free from the world.
and who were cut off by Your hand By Your blows, they were cut off from the world.

Verse 7

You have put me into the lowest pit That is the exile.

Verse 8

lies hard leans and hangs [sic] on me.
and [with] all Your waves You have afflicted [me] constantly Heb. מִשְׁבָּרֶיךָ, an expression of the waves of the sea. They are all the storms of Your wrath; with all of them have You constantly afflicted me.

Verse 9

You have made me an abomination to them The nations, in whose eyes I was esteemed—now I am repugnant to them.
[I am] imprisoned Confined in a prison, and I cannot go out.

Verse 10

Verse 11

Will You perform a wonder for the dead? Do You perform a wonder and miracles for the wicked, who are called dead even in their lifetime? Will the shades rise and thank You Heb. רפאים, lit. the weak. Will the nations that weakened their [Israel's] hands from Your service rise and thank You? This is a wonder.

Verse 12

Will Your kindness be told in the grave if we die in the hands of our enemies, will we be able to recite Your praise in the grave?

Verse 13

Verse 14

Verse 15

Verse 16

and close to sudden death Heb. וגוע מנער, dying from the strangulation of sudden death, as (Exod. 14:27): "and the Lord strangled (וינער)."
Menachem (p. 123) defines וינער as an expression of beating, as (Isa. 33:15): "who shakes (נוער) his hands from taking hold of bribe"; (Isa. 52:2), "Shake yourself (התנערי) from the dust, arise"; (Isa. 1:31), "And the[ir] strength will become as tow (לנערת)"; (Job 38: 13), "so that the wicked will be shaken (וינערו) from it"; (Neh. 5:13), "even thus may he be shaken out (נעור) and emptied."
it is well-founded Heb. אפונה. Your fear is settled and based in my heart. אפונה is an expression of (Prov. 25:11): "a word spoken with proper basis (אפניו)"; on its basis.

Verse 17

Verse 18

Verse 19

From my acquaintances, I am withdrawn Heb. מחשך. I am withdrawn and withheld from them.

Chapter 89

Verse 1

of Ethan the Ezrahite He, too, was one of the five musician brothers. [See above 88:1.] But our Sages (B.B. 15a) explained it as referring to

our father Abraham, based on (Isa. 41:2): “Who aroused from the East (מִמִּזְרָח).”

Verse 2

I shall make known Your faithfulness, with my mouth What I know of You: that You keep Your promise and fulfill Your words.

Verse 3

For I said, “Forever will it be built with kindness” For I said, “Forever the throne of David will be built with kindness,” as it is said (II Sam. 7:13): “and I shall establish the throne of his kingdom, etc.” Another explanation: I thought that the world would be built with Your kindness and that You would establish Your faithfulness in the heavens, to be established and made permanent. Now what is the faithfulness? That promise You promised David through Nathan the prophet, saying, “I formed a covenant with My chosen one to establish his seed until eternity.”

Verse 4

Verse 5

Verse 6

And the heavens acknowledge Your wonder If You had kept Your promise. and Your faithfulness in the congregation of the holy ones The realization of Your words they will acknowledge in the congregation of the holy ones.

Verse 7

is equal to the Lord Can be evaluated like Him.

Verse 8

in the great council of the holy ones In the great council of the angels.

Verse 9

Verse 10

when it raises its waves When its waves are raised.
You humble them Heb. תְּשַׁבְּחֵם, You humble them, and similarly, (Prov. 29:11): “but afterwards a wise man will quiet it (וְשָׁבַח נָה)”; and similarly (above 65:8): “Who humbles (מַשְׁבִּיחַ) the roaring of the seas.”

Verse 11

Rahab Egypt.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

that know the blasting of the shofar Who know how to appease their Creator on Rosh Hashanah with the blasts, upon which they arrange the blessings of “malchuyoth” (manifestations of God’s dominion), “zichronoth” (remembrances), and “shofaroth.”

Verse 17

Verse 18

and with Your favor that You are appeased by them (apayement in Old French), propitiation.

Verse 19

Verse 20

to Your pious ones Nathan the prophet and Gad the seer.
“I placed help” on David, to help him constantly.

Verse 21

Verse 22

Verse 23

No enemy will exact from him No enemy will overwhelm him to become as his creditor.

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

shall make him a firstborn I shall make him great.

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

I shall punish their transgression with a rod So did Nathan the prophet say to him concerning Solomon (II Sam. 7:14): "so that when he goes astray, I will chasten him with the rod of men." This refers to Rezon the son of Eliada, who rose up as an adversary to him: "and with the stripes of the sons of Adam." This refers to Ashmadai, according to the Sages of blessed memory.

Verse 34

Verse 35

Verse 36

that I will not fail David Heb. אכזב, an expression of (Isa. 58:11): "whose water does not fail (יכזבו)," faliance in Old French, failure; possibly from the Latin fallera, deception.

Verse 37

Verse 38

and it is a witness in the sky, true The moon and the sun are witnesses to him that as long as they exist, his kingdom will exist, as it is written (Jer. 33:20f.): "If you break My covenant with the day and My

covenant with the night, etc. Also My covenant with David will be broken.”

Verse 39

But You abandoned You dealt strictly with his children in counting their iniquity until You abandoned them and You rejected them in the days of Zedekiah.

Verse 40

You abrogated You nullified.

Verse 41

all his fences which he built in Jerusalem.
his fortifications The Temple Mount and the stronghold of Zion.

Verse 42

Verse 43

Verse 44

You even turned back the sharp edge of his sword You turned back and reversed the sharp edge of his sword, as (Josh. 5:2): “sharp (צרים) knives,” and likewise (Isa. 54:17): “Any weapon whetted (יוצר) against you.”
and You did not raise him up in battle And You did not hold him upright so that he should not fall.

Verse 45

You have brought an end to his shining Heb. מטהרו, his shining, as צהרים, noon, is translated טהרא, and like (Exod. 24:10): “and like the appearance of the heaven for splendor (לטהר).”
You have cast down to the earth Heb. מגרת. You have humbled and destroyed. Every expression of bending down is, in Targum Jonathan, מגר.

Verse 46

Verse 47

Verse 48

I am mindful what my old age is Heb. חלד. What old age do I have? Are not my days few? It should suffice You to punish me with my premature death.
for what futility Heb. שוא. For nothing and for vanity have You created all the sons of man?

Verse 49

Verse 50

Verse 51

which I bear in my bosom, of all great nations In exile I bear their burden and their load.

Verse 52

the ends of Your anointed Heb. עִקְּבוֹת, the ends of the King Messiah. This is the language of the Mishnah (Sotah 49b): At the ends of the Messiah, audacity will increase; i.e., at the end of the exile, prior to the advent of the Messiah.

Verse 53

Blessed is the Lord forever For all that He did for us.

Chapter 90

Verse 1

A prayer of Moses Moses recited all the eleven psalms from here to (ch. 101) "Of David, a song." Corresponding to them, he [Moses] blessed eleven tribes with eleven blessings, in (Deut. 33): "And this is the blessing." You have been our dwelling place Heb. מָעוֹן, an abode and a refuge in which to enter. [That is what] You have been for us.
throughout all generations From time immemorial, for You preceded all.

Verse 2

Before the mountains were born [i.e., before they] were created, and before You brought forth the earth and the inhabited world, and from the first world to the last world, You are God.

Verse 3

You bring man to the crushing point You bring agonies upon man until You reduce him to a weakened state, near death, and You tell him with these agonies, "Return, O sons of men from your evil ways."

Verse 4

For a thousand years are in Your eyes A thousand years of man are like one day of the Holy One, blessed be He, and part of the night with it; for one day of the Holy One, blessed He, and a little of the night of the Holy One, blessed be He, are a thousand years, for the text does not say that the day of the Holy One, blessed be He, is like a thousand years, but that when a little of the night elapses with it, then His day is complete, and it is a thousand years. Therefore, Adam died within a thousand [years] for had he lived a thousand [years] it would be more than the day of the Holy One, blessed be He. Perhaps the amount of that watch equals the time from the death of Adam until a thousand years, but we do not know how much that watch was, except from conjecture. I found

[this]: For a thousand years are in Your eyes, etc. And when repentance came into Your thoughts from the beginning, You judged well and created it. Now those years were appropriate for it because people's days were many, so that a thousand years were in Your eyes like one passing day, which passed and was gone, with a little of the night with it, for You said to Adam (Gen. 2:17): "for on the day you eat of it, you will surely die," and he lived nine hundred and thirty years. We find that a thousand years equal one whole day and a little of the night with it.
like yesterday, which passed Which already passed.

Verse 5

You carry them away as a flood; they are like a sleep Now you have seized those years and had them become a few days, which are merely like a sleep of slumber, for the years of the generations are seventy years, as is explained at the end of the chapter: "The days of our years because of them are seventy years," and they are regarded as one sleep. As the matter that is said (below 126:1) "When the Lord returns the returnees to Zion, we shall be like dreamers." This was stated regarding the Babylonian exile, which lasted seventy years.
You carry them away as a flood Heb. זרמתם, an expression of flooding, as (Hab. 3:10): "A stream (זרם) of water."
in the morning, like grass it passes away If one is born at night, he dies in the morning at the end of his sleep. And if,...

Verse 6

In the morning, it blossoms it passes away immediately, and when evening comes, it is cut off and withered. Why?

Verse 7

For we perish from Your wrath, and from Your anger, etc. That is to say: And because of all this,...

Verse 8

You have placed our iniquities before You and our youth, the sins of our youth, You have placed before the light of Your countenance.
our youth Heb. עלמנו, our youth, as (I Sam. 17:56): "whose son is this youth (העלם)."
before the light of Your countenance opposite You and to look at them.

Verse 9

have passed away in Your anger Have turned, have been cleared away, and have gone away in Your anger.
as a murmur Like speech, which hastens to disappear.

Verse 10

The days of our years because of them are seventy years The days of these years of ours, because of these iniquities of ours and because of these sins of our youth, are seventy years.
and if with increase And if his days are much increased, they are eighty years.
but their pride is toil and pain But all the greatness and the dominion that a person enjoys in these days are only toil and pain. Why? Because it passes quickly and we fly away. During its swift passing, we fly away and die.

it passes Heb. גז, an expression of passing, as (Nahum 1:12): "they have crossed (נגוזו)"; (Num. 11: 31), "and drove (ויגז) quails up from the sea."

Verse 11

Who knows the might of Your wrath In these few days, who can acquire intelligence to know the might of Your wrath and to fear You, and as for You—Your fear is Your anger. Just as You are feared, so is Your anger harsh, and You exact retribution from the sinners.

Verse 12

So teach the number of our days And just as in the beginning, make known in the world the number of our long days, and since we enjoy longevity, we will be able to acquire intelligence, and we will acquire in them a heart of wisdom. The word נבי׳א is an expression of bringing [rather than of a prophet. Cf. B.B. 12a, Targum ad. loc, Redak below]. (Some say: According to the number of our days כן, according to the numerical value of כן, seventy years. He says: According to the number of our years, which are few, so shall You chastise us, as [Jud. 8:16]: "and with them he chastised (ויודע) the men of Succoth." This does not appear in all editions.)

Verse 13

Return, O Lord from Your burning wrath.
And repent Think well about Your servants.

Verse 14

Satiate us in the morning On the day of the redemption and the salvation, which is the morning of the night of the trouble, the sighing, and the darkness.
and let us sing praises and rejoice with all our days i.e., with all the troubles that passed over us in these days of ours.

Verse 15

Cause us to rejoice according to the days that You afflicted us Cause us to rejoice in the days of our Messiah according to the number of days that You afflicted us in the exiles and according to the number of years that we experienced evil.

Verse 16

Verse 17

And may the pleasantness of the Lord our God be upon us His presence and His consolations.
and the work of our hands establish for us Heb. כוננה. This is an expression of supplication. כוננה is like שמרה, watch, שפטה, judge.
establish it Establish it. The two times "and the work of our hands establish" [are mentioned are for the following purposes]: One is for the work of the Tabernacle, when he blessed Israel and prayed that the Shechinah should rest on the work of their hands in the Tabernacle, and one is that there should be a blessing in the work of their hands.

Chapter 91

Verse 1

He who dwells in the covert of the Most High He who takes shelter in the covert of the wings of the Shechinah.
he will lodge in His shadow, for the Holy One, blessed be He, protects him. Moses, our teacher, hereby persuades people to take shelter in the wings of the Shechinah.
the Almighty Heb. שַׁדַּי, an expression of strength. "He who dwells in the covert of the Most High" is like (Song 2:3): "in His shadow I desired and sat."

Verse 2

I shall say of the Lord [that He is] my shelter and my fortress and all will learn from me. Now why do I say this?

Verse 3

For He will save you from the snare that traps, etc. To everyone he says, "He who dwells in the covert of the Most High."

Verse 4

With His wing He will cover...you will take refuge You will be covered.

an encompassing shield Heb. צִנָּה וְסֹחֵרָה. This is a shield that encompasses a man closely on his four sides. וְסֹחֵרָה is an expression of סָחוֹר סָחוֹר, around.

Verse 5

You will not fear if you trust in Him.
the arrow that flies by day the demon that flies like an arrow.

Verse 6

Pestilence, etc., destruction These are names of demons; one destroys at night, and one destroys at noon.
ravages Heb. יָשׁוּד, [equivalent to] יְשׁוֹדֵד.

Verse 7

A thousand will be stationed at your side Heb. יִפֹּל, an expression of encamping, as (Gen. 25: 18): "before the face of all his brothers did he settle (נָפַל)."
at your side At your left a thousand demons will be stationed, and they will not approach you to harm [you].

Verse 8

and...the annihilation Heb. וְשִׁלְמַת, complete destruction. And why?

Verse 9

For you You said, "The Lord is my refuge." This is an elliptical verse.

the Most High you made your dwelling You made the Holy One, blessed be He, the seat of your trust.

Verse 10

No...will befall Heb. לֹא תְאֻנֶה, will not happen. Similarly, (Exod. 21:13): "and God allowed it to happen (אנה) to his hand."

Verse 11

Verse 12

lest...stumble Heb. תִּגֹּף, lest it [your foot] stumble, and so every expression of נְגִיפָה, acupir, azoper, to hit, strike against.

Chapter 92

Verse 1

A song with musical accompaniment of the Levites.
for the Sabbath day that they would recite on Sabbaths, and it deals with the world to come, which is entirely Sabbath.

Verse 2

Verse 3

To declare in the morning Your kindness At the time of the Redemption. and Your faith at night And during the distress of the exile, to believe in You that You will keep Your promise, all this is splendid and good.

Verse 4

Upon a ten-stringed harp and upon a psaltery Heb. עָשׂור, a harp of ten strings.

Verse 5

Verse 6

Verse 7

A boorish man does not know What is stated below.

Verse 8

When the wicked flourish like grass they do not know that their flourishing is only to destroy them to eternity, for He recompenses His enemies to their face to destroy them.

Verse 9

But You remain on high In all Your judgments, You have the upper hand, for all justify Your judgments.

Verse 10

Verse 11

to soak me with fresh oil Heb. בלתי. To soak me with the oil of dominion. בָּלֹתִי is like (Num. 15: 9): "mingled (בלולה) with oil."

Verse 12

upon those who stare at me Heb. בשורי, at those who stare at me, as (5:9): "those who lie in wait for me (בשוררי)."
when evildoers rise up against me About the wicked who rise up against me, my ears heard from behind the "veil" that they will not succeed in destroying us [perhaps, David and his men]. So I heard.

Verse 13

The righteous one flourishes like the palm, etc. Like the palm that produces fruit, and like the cedar insofar as its trunk renews itself.

Verse 14

Planted The righteous will be [planted] in the house of the Lord.

Verse 15

will...grow Heb. ישגה, will grow.
fat Heb. דשנים, They will be fat and fresh, and then they will declare that the Lord is upright.

Chapter 93

Verse 1

The Lord has reigned They will say in the future.
The world also is established When He reigns, the earth will rejoice.

Verse 2

Verse 3

The rivers have raised, O Lord This is an expression of a cry and a plaint: Woe, O Lord, behold! Your enemies, who flood like rivers, have raised their voice and roar, and the lowness of the depths of their locks they will raise and lift on high constantly to be haughty against You. Every expression of דכא is an expression of depth and lowness.

Verse 4

More than the voices of great waters, etc. I know that more than the voices of great waters, which roar over us, and more than the mightiest breakers of this sea, You are mighty, O Lord, and Your hand is powerful over them.

Verse 5

Your testimonies which Your prophets prophesied and promised concerning Your house, which is the dwelling of holiness.
are very faithful to Your house and to the length of days He looks forward to them, and although it has been a long time, they are very faithful to God.
dwelling Heb. נאוה, like (83:13): "the dwellings נְאוֹת of God," an expression of נָוֶה. You should know [that this is so] because no instance of נָאְוָה has a pronounced "aleph," for they are an expression of נוי beauty, but this one has an "aleph" which is pronounced.

Chapter 94

Verse 1

show Heb. הופיע, show and reveal to us Your vengeance.

Verse 2

Verse 3

Verse 4

boast Heb. יתאמרו. They praise themselves, as (Deut. 26:17f.): "you praised (האמרת)," and "praised you (האמירך)."

Verse 5

Verse 6

Verse 7

Verse 8

Understand, [you] most boorish of the people the most foolish peoples in the world.

Verse 9

Will He Who implants the ear Is it possible that the Holy One, blessed be He, Who implanted the ear, should not hear the cry of His people and their affliction?

Verse 10

will He...not reprove and chastise you for that?

Verse 11

The Lord knows your thoughts, that you are thinking to be haughty with the crown of the kingdom, and you should know that they [your thoughts] are vanity.

Verse 12

Fortunate is the man Fortunate are the righteous who are afflicted under Your hands, provided that they engage in Torah and mitzvoth.

Verse 13

To grant him peace from days of evil For the chastisements cause him to have peace from the days of the judgment of Gehinnom. while he sees that a pit is dug for the wicked man.

Verse 14

Verse 15

For until righteousness will judgment return [i.e., the judgment of] their chastisements [will persist] until they become righteous because of them. And after the judgment, all those upright in heart will gather, for they will receive their reward.

Verse 16

Who will rise up for me Whose merit will stand up for us among these evildoers?

Verse 17

Verse 18

Verse 19

Verse 20

Will the throne of evil join You Will it be able to compare to You?
for a statute for the sake of a statue, to be for them as the statute of their worship.

Verse 21

They gather Troops gather upon a Jewish soul to kill [him].
and condemn Heb. ירשיעו. They condemn in judgment to kill him.

Verse 22

Verse 23

their violence Heb. אונם, their violence, as (Job 21:19): “Should God lay away his violence (אונו) for his sons?”

Chapter 95

Verse 1

Verse 2

Verse 3

Verse 4

and the heights An expression of height, like a bird that flies [up high].

Verse 5

Verse 6

let us kneel Heb. נברכה, an expression of (Gen. 24:11): “He made the camels kneel (ויברך).”

Verse 7

today In this world.

Verse 8

Verse 9

tested Me for nothing.
even though they had seen My work in Egypt.

Verse 10

Forty years I quarreled with them and contended with them. [אקוט is] an expression of (Job 10: 1): “My soul quarrels (נקטה) with my life.” I strove with them for forty years to kill them in the desert, because I said, “They are of erring heart.”

Verse 11

My resting place [In]to the land of Israel and Jerusalem, which I called “resting place,” as it says (below 132:14): “This is my resting place forever.”

Chapter 96

Verse 1

a new song This song deals with the future, as is proven by the final verse, “for He has come to judge the earth.” Any reference to a “new song” deals with the future.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Ascribe to the Lord, families of peoples And what shall you ascribe to Him? Ascribe to the Lord glory and might.

Verse 8

Verse 9

Verse 10

“The Lord has reigned” This song will be [sung] in the future.
He will judge peoples with equity Those whom he will turn into a clear tongue (Zeph. 3:9).
with equity with merits.

Verse 11

the sea...will roar to raise its voice in praise.

Verse 12

all the forest trees All the rulers of the nations.

Chapter 97

Verse 1

The Lord has reigned when He takes the kingdom from Amalek and from his descendants.
the earth will exult This is what Ezekiel said (35:14): "When the whole earth rejoices, I shall make you desolate." He prophesied this concerning Amalek.

Verse 2

Verse 3

Fire will go before Him in the war of Gog and Magog, for it is written concerning his war (Ezek. 38:22): "And I shall plead against him with pestilence and with blood, and rain bringing floods and great hailstones, fire and brimstone."

Verse 4

His lightnings His brilliant lights, an expression of (Ezek. 21:15): "It is polished that it may glitter (ברק)."
and quaked "Surely there will be a great earthquake on that day in the land of Israel. And at My presence, the fishes of the sea...will quake."
[The word] וַתָּחֶל is an expression of (above 48: 7): "pangs (חיל) like [those of] a woman in confinement."

Verse 5

melted like wax Heb. כדונג, as it is written (Ezek. 38:20): "and the mountains will be thrown down, and the cliffs will fall."

Verse 6

Verse 7

All worshippers of graven images will be ashamed as it is written (Isa. 2:18): "And the idols will completely pass away."
who boast Who praise themselves with their worship.

Verse 8

Your judgments Your vengeance.

Verse 9

Verse 10

Verse 11

A light is sown for the righteous A real sowing is prepared to grow for them.

Chapter 98

Verse 1

Sing to the Lord All these are for the future.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Rivers will clap hands The prophets spoke in a language that the ear can hear; not that the rivers have a hand, but it is an expression of joy and gladness.

Chapter 99

Verse 1

nations will quake [This] deals with the war of Gog and Magog. Then the nations will quake, as the matter that is said (Zech. 14:12): "And this shall be the plague, etc."
will falter Heb. תנוט, an expression of (73:2): "my feet faltered (נטו')."

Verse 2

Verse 3

They will acknowledge Your name They will acknowledge the might of the King Who loves judgment.

Verse 4

and the might of the King Who loves judgment This refers back to the preceding verse.
You founded equity You founded compromise and peacemaking between persons, by Your statement (Exod. 23:5): “Should you see your enemy’s donkey lying etc.”; (ibid. verse 4), “Should you come upon Your enemy’s ox, etc.” Now who is it who sees his enemy being kind to him, whose heart will not be inspired to embrace him and kiss him? (Tanchuma).

Verse 5

Verse 6

Verse 7

In a pillar of cloud He would speak to them Even with Samuel. This is what is stated (I Sam. 9: 11f.): “and they said to them, Is the seer here? and they answered them and said, He is (שָׁם).” You will see a cloud attached to his doorway, as Scripture says (Num. 9:20): “And sometimes the cloud would be...”
they kept His testimonies and the statute He gave them The statute that He gave them.

Verse 8

a forgiving God [Forgiving] the iniquity of Israel.
for them Heb. לָהֶם, for their sake.
but vengeful You were vengeful for their misdeeds: Moses and Aaron for “Hear now, you rebels!” As for Samuel, because he did not direct his sons in the good way, he died young.

Verse 9

for the Lord our God is holy because He is strict with the righteous, He is sanctified in the world, and so He says (Exod. 29:43): “and it will be sanctified with My glory,” meaning “with those glorified by Me.”

Chapter 100

Verse 1

A song for a thanksgiving offering For thanksgiving, to recite it over thanksgiving offerings.

Verse 2

Serve the Lord with joy Now why so much? You should know the Lord is God, Who recompenses you with reward for your work, but the heathens need not worship with joy because their deities do not give them any reward.

Verse 3

He made us and we are His When we were not in the world.

Verse 4

Verse 5

and until generation after generation His faith will endure. Every expression of truth (אמת) and faith (אמונה) means the realization of a promise, that He makes true and assures His promise.

Chapter 101

Verse 1

I shall sing of kindness and judgment when You bestow kindness upon me, I will praise you [with the blessing:] "Blessed be He Who is good and does good," and when You perform judgment upon me, I will sing, "Blessed be the true Judge." In either case, to You, O Lord, I shall sing.

Verse 2

I shall concern myself I shall direct my thoughts to the way of integrity.
When will it come to me The straight path, to walk upon it, and I shall walk with the integrity of my heart even within my house, in private as well as in public.

Verse 3

wayward Heb. טִטִּים, an expression of (Num. 5:12): "whose wife strays (תשטה) from the right path," to turn away from the road, destolemant in Old French, to swerve.

Verse 4

I know no evil I love no [evil] (Another explanation: [Shem Ephraim]) I recognize no evil thing.

Verse 5

I cannot tolerate him that he should be my friend, lest I learn from his deeds.

Verse 6

Verse 7

Verse 8

Betimes I cut down Every day, I cut down the wicked of Israel little by little, those who are condemned to death.

Chapter 102

Verse 1

A prayer for a poor man Israel, who is a poor people.
when he enwraps himself when their soul is enwrapped in distress.

Verse 2

Verse 3

Verse 4

are dried up Heb. נחרו. The “nun” serves as a prefix, as: נַעֲשׂוּ, they were made, נִקְנוּ, they were acquired; and it is an expression of dryness, as (Job 30:30): “and my bones dried out (חרה) from the heat”; (Jer. 6:29), “the bellows is heated (נחר).”

Verse 5

Verse 6

Verse 7

Like a bird of Heb. לקאת. It is the name of a bird.
Like an owl of the wasteland Heb. ככוס, the name of a bird, as (Lev. 11:17): “The owl (הכוס), the cormorant, and the night owl.”
wasteland deserts. I was like a bird of the desert. So do we wander from our place to go into exile.

Verse 8

I pondered I pondered about myself, and behold I am like a lonely bird on a roof, sitting alone without a mate.
lonely Heb. בודד, sitting alone.

Verse 9

those who scorn me Heb. מהוללי, those who scorn me, an expression of mockery.
swear by me They saw my misfortune and they swear by me and say, “If it is not so, what happened to Israel should happen to me.” “So may the Lord do to me as to Israel.”

Verse 10

I mixed with weeping. I mixed with tears.

Verse 11

for You picked me up First You picked me up and now You cast me down from heaven to the earth, and if You had not picked me up first, my disgrace would not be so great.

Verse 12

Like a lengthening shadow At eventide, when the shadows lengthen, and when it becomes dark, they are not recognizable, but progressively disappear.

Verse 13

But You Who will be enthroned forever, and Who swore to us by Yourself, just as You exist, it is incumbent upon You to fulfill it. Therefore...

Verse 14

You will rise, You will have mercy on Zion for it is time to favor it For so You promised (Deut. 32:36): "When He sees that their power is gone," and it is indeed gone.

Verse 15

For Your servants desired They loved even its stones and its earth. [According to] Midrash Aggadah, when Jeconiah and his exile left, they carried with them some of the stones and the earth of Jerusalem to build a synagogue for themselves there in Babylon.

Verse 16

And the nations will fear Your name when You save Your people.

Verse 17

Verse 18

He has turned to the prayer of those who cried out Heb. הערער, who cries out, as (Isa. 15:5): "a cry of destruction they will raise (יעוערו)." Another explanation: ערער means devastated and destroyed, as (below 137:7) "who say, 'Raze it, raze it.' "

Verse 19

Let this be inscribed So will those who see the salvation say, "let this salvation be inscribed for the latest generation."
and a created people that became a new creature to emerge from slavery to freedom and from darkness to a great light.

Verse 20

looked...to earth to see the affliction of His people.

Verse 21

the dying Heb. חמותה, mortally ill, enmorindes in Old French (as above 79:11).

Verse 22

Verse 23

Verse 24

He has afflicted my strength on the way He returns to his original complaint, “for You picked me up and cast me down. My days are like a lengthening shadow.” My enemy afflicted my strength on the way.

Verse 25

I say to the Lord, “You are my God.”
do not take me away in the middle of my days Do not take us away to destroy us from the earth in the hands of our enemies in the middle of our days. And what are our days? All the days of all generations, of Your years, You promised to keep us alive before You, as he says at the end of the psalm, “and Your years do not end...and their seed will be established before You.”

Verse 26

In the beginning Heb. לפנים, from the beginning.

Verse 27

like raiment You will turn them over like a person who turns his garment inside out to take it off.

Verse 28

But You are He Who stands and exists.

Chapter 103

Verse 1

My soul, bless There are five mentions of “My soul, bless” here, corresponding to the five worlds in which man lives, as our Sages said in Tractate Berachoth (10a): “He lived in his mother’s womb, he sucked his mother’s breasts, and so all of them.”

Verse 2

Verse 3

Verse 4

Verse 5

that your youth renews itself like the eagle Like this eagle, which renews its wings and feathers from year to year. There is a Midrash Aggadah about a kind of eagle that returns to its youth when it becomes old.

Verse 6

Verse 7

He makes His ways known He makes His ways known to Moses.

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

He remembers that we are dust He remembers and has not forgotten that we are dust and He knows that: “As for manhis days, etc.”

Verse 15

Verse 16

For a wind passes over him If mortal illness passes over him.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Bless the Lord, all His works who are in all the places of His dominion.

Chapter 104

Verse 1

Verse 2

[You] enwrap Yourself with light in the sky like a garment.

Verse 3

Verse 4

He makes winds His messengers lit. He makes His messengers winds. He makes the wind His messengers.

Verse 5

Verse 6

You covered the deep as [with] a garment This is similar to what is said elsewhere (Job 38: 9): “When I made the cloud its raiment, etc.”
the deep That is the sea.
the waters stand on the mountains The waters of the ocean are higher than the whole world. They stand on the mountains, and so Scripture states (Amos 5:8, 9:6): “He who calls the water of the sea and pours it upon the face of the earth.” Pouring denotes only [pouring] from above downward.

Verse 7

From Your rebuke they fled When You said (Gen. 1:9): “Let the waters gather.” And from that voice they hastened away and gathered in the place that You founded for them.

Verse 8

Verse 9

You set a boundary for them, viz. the sand that is around its shore.

Verse 10

Verse 11

Verse 12

Beside them the fowl of the heavens dwell Beside the springs.
from between the branches Heb. עִפְאִים, the branches of the trees, and so (Dan. 4:11): “its branches were (עפיה) beautiful.”

Verse 13

Verse 14

Verse 15

And wine which cheers man’s heart, that too He brings forth from the earth, and oil to cause the face to radiate.
and bread which sustains man’s heart.

Verse 16

The Lord’s trees in the Garden of Eden.

Verse 17

birds nest Israel will dwell there.
יְקַנְּנוּ is an expression of a bird’s nest (קן צפור).

Verse 18

The lofty mountains He created for the ibexes.
shelter Every expression of מַחְסֶה is an expression of a shadow and a hiding place, where a person covers himself from flood and rain.

Verse 19

He made the moon for the appointed seasons To count with it the times and the festivals.

the sun knows its setting But the moon does not know its setting, because sometimes it comes through a long way and sometimes it comes through a short way.

Verse 20

You make darkness and it is night Every day You darken and block out the sun and it becomes night, when all the beasts of the forest move about.

Verse 21

Verse 22

When the sun rises they gather in into the secret places and hide there from the sons of men; then every man goes forth to his work.

Verse 23

Verse 24

Your possessions Heb. קנינך, the acquisition that you have acquired, like (Gen. 14:19): "Owner (קנה) of heaven and earth." All is acquired by You.

Verse 25

and wide Heb. ורחב ידים. Wide of place, large in French, broad.

Verse 26

with which to sport three hours during the day. So did our Sages say in tractate Avodah Zarah (3b), and so it is written explicitly in the Book of Job (40:29): "Will you play with him like a bird?"

Verse 27

Verse 28

Verse 29

You gather in their spirit Heb. תסף, an expression of destruction, as (above 73:19): "They were completely consumed (ספו)."

Verse 30

You will send forth Your spirit with the resurrection of the dead.

Verse 31

Verse 32

He touches the mountains and they emit smoke as is depicted of Sinai (Exod. 19:18): “And Mount Sinai was all in smoke.”

Verse 33

as long as I exist Heb. בעדי, like (Deut. 31:27): “When I am still (בעודנ) alive.”

Verse 34

Verse 35

Sinners will be destroyed Heb. חטאים, sinners [rather than sins, but see Tal. Ber. 10a].

Chapter 105

Verse 1

His deeds Heb. עלילותיו, His deeds.

Verse 2

Verse 3

Boast of His holy name Boast of the stronghold of His holy name that you have a patron like Him. התהללו is “porvontez vous” in Old French, [vantez vous in modern French, boast].

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

the word He had commanded to the thousandth generation The Torah, which He commanded to make known in the world after a thousand generations, but He saw that the world could not exist without Torah, so he skipped 974 generations of them. It may also be interpreted according to its simple meaning: He remembered for Israel His covenant, which He commanded and promised to keep for them for a thousand generations, as the matter of

(Deut. 7:9): “Who keeps the covenant and the kindness for those who love Him and who keep His commandments, to a thousand generations.”

Verse 9

Verse 10

Verse 11

Saying, “To you I shall give, etc.” That is the covenant that He made for them.

Verse 12

Verse 13

And they walked from nation to nation Abraham sojourned in the land of the Philistines, in Egypt, and in the land of Canaan, and so Isaac, and so Jacobthey all were exiled from one strange place to another strange place.

Verse 14

and He reproved kings on their account (Gen. 12:17): “And the Lord plagued Pharaoh”; (ibid. 20:18), “For the Lord had closed up every womb of the house of Abimelech.”

Verse 15

My anointed ones My great ones. Every [expression of] anointing is an expression of rulership and greatness.

Verse 16

He called a famine in order to exile them to Egypt (I found).

Verse 17

He sent a man before them (Gen. 45:5): “And God sent me before you.” Now who was the man? Joseph, who was sold.

Verse 18

his soul was placed in irons Said Rav Huna the son of Idi: She [Potiphar’s wife] made him a “shirtua” under his beard, so that if he bent his face over, the “shirtua” would wound him. שרתוע means a forked, suspended spear.

Verse 19

Until His word came [The word] of the Holy One, blessed be He, to fulfill His decree that the matter should “roll” and Israel should descend to Egypt.

the saying of the Lord purified him It tried Joseph, for he was tested and he overcame the temptation [to sin] with his master’s wife, and he was tortured because of her and purified with tortures to place him in the dungeon.

Verse 20

A king sent and released him Pharaoh, king of Egypt, sent his messengers and released him. A ruler of peoples, viz. Pharaoh, [sent] and loosed his bonds.

Verse 21

Verse 22

To bind up his princes with his soul This is an expression of endearment, as (I Sam. 18:1): “that Jonathan’s soul had become attached to David’s soul.” When he interpreted the dream, they all loved him. Said Rabbi Idi: It is written וְשָׂרָיו, his prince. This was Potiphar.

Verse 23

Verse 24

And He made...fruitful The Holy One, blessed be He, [made] His people [fruitful]. He made them fruitful and caused them to multiply.

Verse 25

Verse 26

Verse 27

Verse 28

And they did not disobey His word The plagues, that He commanded upon them, came according to His commandments and did not deviate from His word.

Verse 29

Verse 30

Their land swarmed with frogs Said Rabbi Johanan: Wherever water would lie, frogs would lie.

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

They asked, and He brought quails Israel asked for meat, and the Holy One, blessed be He, brought them quails.

Verse 41

in the deserts ran rivers Rivers flowed from the well in an arid land.

Verse 42

For He remembered The Holy One, blessed be He, [remembered] His holy word, which was with Abraham His servant, which He promised him (Gen. 15:14, 17): “and afterwards they will go out with many possessions...and a fourth generation will return here.”

Chapter 106

Verse 1

Verse 2

Verse 3

Verse 4

when You favor Your people When You show goodwill to Your people.

Verse 5

Verse 6

Verse 7

and they were rebellious by the sea They had little faith; they said, “Just as we ascend from here, from this side, the Egyptians also are ascending from another side, and they will come after us,” until the Holy One, blessed be He, hinted to the sea, and it vomited them out onto the dry land. Then (Exod. 14:30) “Israel saw the Egyptians dead on the seashore.” Therefore (ibid. verse 31) “they believed in the Lord,” but in the beginning, they did not believe. I found this.

Verse 8

Verse 9

and He led them in the depths in the desert The Sea of Reeds was in the desert, for it is written (Exod. 14:13): “the desert has closed upon them, etc.”; (Exod. 3:18): “three days’ journey in the desert.”

Verse 10

Verse 11

Verse 12

Verse 13

they did not await His counsel They did not hope for Him.

Verse 14

They craved a lust (Num. 11:4) “Who will give us meat to eat?”

Verse 15

but He sent emaciation into their soul (Num. 11:33) "and the Lord's wrath was kindled against the people."

Verse 16

They angered Moses Heb. וַיְקַנְאוּ. In the desert they angered him, like (Deut. 32:21): "They angered Me (קִנְאוּנִי) with a no-god." I found this.

Verse 17

The earth opened up, etc. It appears that [the Psalmist] bestowed honor upon the sons of Korah [by refraining] from mentioning their father. He attributed the sin to Dathan and Abiram.

Verse 18

And fire burned (Num. 16:35) "and consumed the two hundred and fifty men who burnt the incense. "

Verse 19

Verse 20

eating grass There is nothing as disgusting and repugnant as an ox. When it eats grass, it emits much dung, with which it sullies itself. Other books read: its saliva.

Verse 21

Verse 22

Verse 23

Verse 24

They rejected the desirable land when the spies were sent out, and they brought calumny on the land (Num. 13:32).

Verse 25

Verse 26

He raised His hand with an oath.

Verse 27

And to cast their seed among the nations From that time, the destruction of the Temple was decreed upon them, for on the night of the ninth of Ab they went, and the Holy One, blessed be He, said, "They wept for nothing, and I shall establish for them weeping for generations."

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

For they rebelled Moses and Aaron.
against His spirit with (Num. 20:10) “Hear now, you rebels!”
and He uttered with His lips an oath (Num. 20:12): “Therefore you shall not bring this community, etc.”

Verse 34

They did not destroy in the days of Joshua.
the peoples whom the Lord had told them (Deut. 20:16): “You shall not allow a soul to remain alive”; (Exod. 23:33), “They shall not remain as residents in your land,” but they allowed them to dwell in their midst, paying tribute.

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

And He delivered them into the hands of nations in the days of the Judges between one judge and another, e.g. Eglon, Cushan-rishathaim, Sisera, the Philistines, and Midian. (I found.)

Verse 42

Verse 43

Many times He saved them Many times they provoked Him; yet He was slow to anger and saved them.
and they were humbled because of their iniquity Heb. וימכו, and they were humbled because of their iniquity.

Verse 44

But He looked upon their distress On account of prayer.
when He heard their cries On account of the merit of the Patriarchs.

Verse 45

And He remembered His covenant On account of repentance.
and He relented in accordance with His abundant kindness On account of the end, when He heard, "Save us, etc." Moses, too, included them in one verse (Deut. 4:30): "In this distress that will befall you etc."

Verse 46

Verse 47

save us now also, O Lord, our God.

Verse 48

from world to world From this world to the world to come.

Chapter 107

Verse 1

Give thanks to the Lord because He is good, etc.

Verse 2

Those redeemed by the Lord shall say it when He redeems them from the hands of an oppressor.

Verse 3

Verse 4

They strayed in the desert, on a road of desolation, etc. Those who travel in the deserts must also give thanks because sometimes they stray and suffer from hunger and thirst.

Verse 5

Verse 6

Verse 7

And He led them And He led them; therefore, they shall give thanks to the Lord for His kindness.

Verse 8

Verse 9

Verse 10

Those who sit in darkness and the shadow of death Also those imprisoned in a dungeon are required to give thanks when they emerge from their prison.

Verse 11

For they rebelled against the words of God Trouble does not befall a person except because of his iniquity.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

For He broke copper doors that were shut before them.

Verse 17

Fools, because of the way of their transgression and because of their iniquities, are afflicted with the agonies of illnesses. They too are

among those who are required to give thanks. There are markers in this chapter (i.e., six inverted “nuns” are written) and they come to be expounded upon instead of “buts” and “onlys” to limit [the power of the verse] meaning that if they [the prisoners] cry out before the verdict has been promulgated, they are answered; after the verdict has been promulgated, they are not answered.

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

They were frightened Heb. יזועגו. This is an expression of breaking. Similarly (Song 2:14): “in the clefts of (בחגוי) the rock”; and similarly (Isa. 19:17), “And the land of Judah will be to Egypt for a dread (לחגא).”

Verse 28

Verse 29

Verse 30

They rejoiced that they were stilled The waves.

the region Heb. חזוז, an expression of a border, and Menachem (p. 86) associated it with (Isa. 28:18): "and your limit (וחזותכם) with the grave," your limit, that it should not enter our boundary. Similarly (I Kings 7:4): "an edge (חזה מול חזה) opposite an edge," three times. In Tanchuma, I found [this].

Verse 31

Verse 32

And they shall exalt Him in an assembly of people He must give thanks in the presence of ten.
and in a sitting of elders And two of them must be rabbinical scholars.

Verse 33

He makes rivers into a desert That is to say that He makes the settlements of the nations into ruins.

Verse 34

into a salty waste To be like a salty land insofar as it does not produce fruit.

Verse 35

He makes a desert into a pool of water He makes a ruined settlement into a building and restores it to its original state.

Verse 36

Verse 37

Verse 38

Verse 39

Whereas they were few and they sank down But they, from the beginning, sank down and were few because of dominion, trouble, and sorrow.

Verse 40

Verse 41

and made him families like flocks He made [for] the needy the families of his children as numerous as flocks.

Verse 42

shuts Heb. קפצה, closes up, like (Deut. 15:7): “and not close up (תקפץ) your hand.”

Chapter 108

Verse 1

Verse 2

My heart is steadfast faithful with You.
even my glory Even my glory is what I sing to You. Another explanation: Even my glory Even according to my honor, I shall not hesitate to sing to Him, and I shall not take glory for myself.

Verse 3

I shall awaken the dawn It is the custom of other kings that the dawn awakens them, but I awaken the dawn, for I rise at midnight, when the psaltery and the harp awaken me, as our Rabbis said (Ber. 3b): A harp was suspended above David’s bed. As soon as midnight arrived, the north wind would blow on it and it would play by itself.

Verse 4

Verse 5

above the heavens and one verse says (above 57:11): “is up to the heavens.” Our Rabbis explained: This one speaks of those who perform [a commandment] for its sake [i.e., for the sole purpose of obeying the Torah], and that one deals with those who perform [the commandments] with ulterior motives.

Verse 6

Verse 7

and answer me for all Your people and Your beloved ones are dependent upon me.

Verse 8

God spoke with His holiness that I would reign and that the time would come that I would rejoice in His word.
that I would allot a portion I shall divide the land of my enemies to Israel, like (Gen. 48: 22): “one portion (שכם) more than your brethren.”

Verse 9

Verse 10

Moab is my washbasin i.e., my slaves and my servants, like a utensil that people use.
on Edom I shall cast my servitude, that their kings should put my shoes on my feet.
I shall shout I shall raise my voice to them to frighten them.

Verse 11

Who will bring me in the time of the Messiah, to stretch forth my hand upon Esau in his fortified cities? He Who Who led us already upon Edom, that I smote them in the Valley of Salt, eighteen thousand.

Chapter 109

Verse 1

O God of my praise, be not silent This was said regarding all Israel.

Verse 2

For the mouth of a wicked man Ishmael.

Verse 3

Verse 4

Instead of my love for You, they hinder me.
but I am at prayer But I pray to You constantly. I found:

Verse 5

evil instead of good I sacrifice seventy bulls every year for the seventy nations, and we request rain, yet they harm us. Shocher Tov (109:4).

Verse 6

Verse 7

When he is judged before You, may he emerge from Your judgment guilty and wicked.

Verse 8

his office of dignity Heb. פקדתו, his greatness, provostie or pruvote in Old French, like (Esther 2: 3): “And let the king appoint officers (פקידים).”

Verse 9

Verse 10

and [people] should ask and search from their ruins Everyone will ask about them, what happened to So-and-so and So-and-so, because of the rumor of ruin that emerged about them.
And "search" (וְדָרְשׁוּ) means from others, because it is vowelized with a short "kamatz," and וְשַׁאֲלוּ also means from others, that others should ask about them. This can also be interpreted as וְשָׁאֲלוּ, of the intensive conjugation, meaning that they will go around by the doors [to beg for alms].

Verse 11

May a creditor search out all he has Heb. שקשׁ. A person who toils and searches, and longs passionately to do something is described by the expression מְתֻקְשָׁק, i.e., shaken and going from place to place, like (Dan. 5:6): "and his knees knocked (נקשׁן) against each other."

Verse 12

Verse 13

in another generation that will come after his being cut off, his name and his fame will be blotted out so that not even a remembrance will remain of him in the mouth of the generation that is born in the world after his name will be destroyed, sa retremure in Old French, its extirpation.

Verse 14

the iniquity against his forefathers The iniquity that he sinned against his forebears, to Abraham, whose life he shortened by five years, and to his father he caused blindness.
and the sin against his mother that he destroyed her womb, and that he caused the day of her burial to be concealed from the people, lest they curse her for Esau emerged from her womb, as it is said (Gen. 35:8): "Deborah, Rebecca's nurse, died...the Plain of Weeping." In Greek, another is called "allon," for Jacob had another mourning along with that of Deborah, for his mother died and they concealed her death.

Verse 15

May they be [May] these iniquities [be] before the Lord constantly.
and may He cut off their remembrance from the earth [the remembrance] of Esau and his chieftains.

Verse 16

Because he did not remember to do kindness to engage in the mourning of his father, as Jacob had made a pottage of lentils to console Isaac, for on that day Abraham had died.
a poor...man Israel.

Verse 17

And he loved a curse [Esau loved] the curse of the Holy One, blessed be He, Whose existence he denied.

Verse 18

And he donned a curse He brought himself into a curse and was satisfied with breaking off the yoke of the sacrifice and the priestly blessing and the curse of the heathens.

Verse 19

May it be to him [May] the curse [be to him] as an envelopment like a garment. [This] I found.
and as a girdle...constantly Heb. וּלְמָזַח, a girdle, and so, (Job 12:21): "and loosens the belt (מְזִיחַ) of the strong." He loosens the belt of the strong.

Verse 20

Verse 21

Verse 22

Verse 23

Like a shadow when it lengthens at eventide.
I was stirred up an expression of stirring and mixing and astonishment, like a locust, which wanders to and fro and is stirred up. [This] I found:

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

and enwrap themselves...like a cloak which enwraps and envelops the entire body.

Chapter 110

Verse 1

The word of the Lord to my master Our Rabbis interpreted it as referring to Abraham our father, and I shall explain it according to their words (Mid. Ps. 110:1): The word of the Lord to Abraham, whom the world called "my master," as it is written (Gen. 23:6): "Hearken to us, my master."
"Wait for My right hand" Wait for My salvation and hope for the Lord. [The root] ישיבה means only waiting, as Scripture states (Deut. 1:46): "And you stayed (ותשבו) in Kadesh for many days."
for My right hand For the salvation of My right hand.
until I make your enemies Amraphel and his allies.

Verse 2

The staff of [This is] an expression of support, as (above 105:16): "every staff of bread."
The staff of your might the Lord will send from Zion When you return from the war and your men are weary and in pursuit, the Lord will send you Malchizedek, king of Salem, to bring out bread and wine (Gen. 14:14).
rule in the war.
in the midst of your enemies safely.

Verse 3

Your people will volunteer on the day of your host When you gather an army to pursue them, your people and your friends will volunteer to go out with you, as we find (Gen. 14:14): "and he armed his trained men, those born in his house," and no more; and Aner, Eshkol, and Mamre volunteered by themselves to go out to his aid.
because of the beauty of holiness when you fell from the womb And this will be to you in the merit of the beauty of holiness that was in you from your mother's womb, for he recognized his Creator at the age of three.
when you fell from the womb Heb. מִשְׁחָר, when you fell from the womb, like (Beizah 35b): "We may let fruit down (משילין) through a skylight on a festival," and some learn משחירין.
for you, your youth is like dew For you will be considered your youth, the ways of uprightness with which you conducted yourself in your youth will be for you as pleasantness, like this dew, which is pleasant and comforting.

Verse 4

The Lord swore and will not repent Since Abraham was afraid lest he be punished for the troops that he had killed, it was said to him (Gen. 15:1): "Fear not, Abraham, etc."
and will not repent over the good that He spoke about you.
you are a priest forever because of the speech of Malchizedek From you will emerge the priesthood and the kingship that your children will inherit from Shem your progenitor, the priesthood and the kingship, which were given to him. דִּבְרָתִי מלכי-צדק. The "yud" is superfluous, like (Lam. 1:1): "the city that was once so populous (רבתי)." Because of the speech of Malchizedek, because of the command of Malchizedek. You are a priest, Heb. כהן. The word כהן bears the connotation of priesthood and rulership, as (II Sam. 8:18): "and David's sons were chief officers."

Verse 5

The Lord Who was on your right hand in battle.

has crushed kings on the day of His wrath The four kings. He... will execute justice upon the nations [into] a heap of corpses This is the tidings of the ‘covenant between the segments,’ [in] which was stated to him concerning Egypt (Gen. 15:14): “But also that nation whom they will serve do I judge.”

Verse 6

a heap of corpses Heb. מלא, a heap of corpses. מלא is an expression of gathering, as (Jer. 12:6): “have called a gang (מלא) after you”; (Isa. 31:4), “although a band (מלא) of shepherds gather against him.” Now where did He execute justice, making them a heap of corpses? (Exod. 14:30), “the Egyptians dead on the seashore.”
He crushed the head on a great land This resembles the prophecy of Habakkuk (3:12): “You have crushed the head of the house of the wicked.” [This refers to] the head of Pharaoh, who was the head and the prince of a land greater and more esteemed than all the lands, as is said (above 102:20): “a ruler of peoples [sent] and loosed his bonds,” for all the nations were under the rule of Egypt.

Verse 7

From the stream on the way he would drink, etc. From the Nile River, on the way of its course, his land would drink, and it was not in need of rain water. Therefore, he would raise his head and boast (Ezek. 29:3): “My river is my own, and I made myself.” In another manner, this psalm can be explained regarding David:
[1] The word of the Lord about my master Concerning my master, Saul, when I was pursued by him.
about my master Heb. לאדני, about my master, as (Exod. 14:3): “Then Pharaoh will say concerning the children of (לבני) Israel”; (Gen. 26:7), “The people of the place asked him about his wife (לאשתו).”
“Wait for My right hand” Stay and wait for My salvation.
[2] The staff of your might the Lord will send from Zion The exceptional good deeds in your hand. Another explanation: You will yet reign in Zion, and there a staff of might will be sent to you, and then you will rule in the midst of your enemies.
[3] Your people will volunteer on the day of your host The people of Israel will volunteer to your aid on the day that you form an army, as it is delineated in (I) Chronicles (12:21); that they were joining him from every tribe: “When he went to Ziklag, there deserted to him of Manasseh, etc.”; (ibid. verse 8): “And from the Gadites there separated themselves to David, etc.”
because of the beauty of holiness when you fell from the womb Because of the beauty of holiness that was in you from your youth.
your youth is like dew A good youth and a good period of maturity that you had will be to you like dew, which is pleasant and sweet, and will produce fruit for you to make you prosper.
[4] The Lord has sworn, etc. that the kingdom will be yours forever.
You are a priest forever And which of the priesthoods? A priesthood that is above the priesthood of Malchizedek, and that is the kingdom, which is above the high priesthood in thirty steps.
above the charge of Malchizedek above the priesthood (Some mss. read: above the charge) of Malchizedek, who was a priest to the Most High God. Now if you challenge that he too was a king, [we answer that] the kingdom over the nations was not an esteemed kingdom when compared to Israel.
[5] The Lord will always be on your right hand to save you, Who... crushed kings on the day of His wrath Those who fought with Abraham and with Joshua and with Barak.

[6] He will execute justice upon the nations [into] a heap of corpses And further, in the days of Hezekiah your son, He will execute justice upon the armies of Sennacherib [making them] a heap of dead corpses, and He will crush Sennacherib, who is the head of Nineveh and Assyria, which is a great land, who... [7] From the stream on the way he was drinking, for he boasted that his armies drank from the waters of the Jordan, as it is said (Isa. 37:25): "I dug and drank water, and I dry up, etc." therefore, he raised his head He praised himself and boasted of his greatness.

Chapter 111

Verse 1

Hallelujah, I shall thank, etc. This psalm was based on the alphabet, one letter at the beginning of the verse and one in the middle of it, and so all of them [this psalm's verses are] from "aleph" to "tav," and so too is the second psalm. The first one speaks in praises of the Holy One, blessed be He, and the second one speaks in praise of a righteous, God-fearing person.

Verse 2

Verse 3

Verse 4

He made a memorial He set down for Israel Sabbaths and festivals and commandments, of which was stated (Deut. 5:15): "And remember that you were a slave in the land of Egypt," because He is gracious and merciful to His children, and He wishes to make them righteous.

Verse 5

He gave food Heb. טֶרֶף, food.

Verse 6

The strength of His works He related to His people When He gave them the inheritance of the nations, He let them know His strength and His might. And Midrash Tanchuma (Buber, Bereishith 11): He wrote for Israel [about] the Creation to let them know that the earth is His and that it is in His power to settle in it anyone He wishes, and to move these out and settle others, so that the nations will not be able to say to Israel, "You are thieves, for you conquered the land of the seven nations."

Verse 7

Verse 8

Steadfast are His commandments, supported by might, strengthened with punishments and warnings, and the chapters are set one next to the other

in sequence and to expound on them. This is what Solomon said (Song 5:15): “His thighs are pillars of marble, etc.”

Chapter 112

Verse 1

Verse 2

a generation of upright ones which will be blessed, will be his seed.

Verse 3

Verse 4

He shone a light in the darkness Heb. זרח [the “kal” conjugation], like הזריח, [the “hiph’il” or causative conjugation]. Its midrashic interpretation is that He Himself, so to speak, becomes a light for them, as (above 27:1): “The Lord is my light and my salvation.”

Verse 5

Good is the man who is gracious, etc. who is gracious to the poor and lends [to] them, and is not strict, saying, “I cannot afford it,” but [instead] his things, which he needs for himself, in food, drink, and clothing,
he conducts with moderation and with a measure, and he spares his property.

Verse 6

Verse 7

his heart is steadfast His heart is faithful to His Maker.

Verse 8

His heart is steadfast He leans on and trusts in the Holy One, blessed be He.

Verse 9

Verse 10

A wicked man will see and become angry Heb. וכעס, an expression of a verb in the past tense, equivalent to ויכעס [i.e., the “vav” converts the past tense to the future]. Therefore, it is vowelized half with a “kamatz” and half with a “pattah,” and the accent is at the end of the word.

Chapter 113

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Who is like the Lord, our God in heaven and earth, who dwells on high and lowers His eyes to see? מגביהי, משפילי, מקימי, להושיבי, מושיבי, all have a superfluous “yud.”

Verse 6

Verse 7

Verse 8

Verse 9

the barren woman of the house Zion, which is like a barren woman—He will seat her.
as a happy mother of children (Isa. 66:8): “that Zion both experienced birth pangs and bore her children.”

Chapter 114

Verse 1

a people of a strange tongue With another language, which is not the Holy Tongue. A similar expression is (Isa. 33:19): “A people of a strange tongue you shall not see, a people of speech too obscure, etc.” The “nun” and the “lammed” are interchangeable, like נִשְׁכָּה, chamber, which is [equivalent to] לִשְׁכָּה, in the Book of Ezra (Neh. 13:7).

Verse 2

Judah became His holy nation He took Judah as the lot of His portion and His sanctity, and even they sanctified His name when they descended into

the sea, as the matter that is stated (above 68: 28): “the princes of Judah pelt them with stones.” Similarly, this verse is explained in the Aggadah (Mid. Ps. 114:8): Judah became His holy people, for Nahshon sprang into the sea and said, “I shall descend first,” and that is what [the Psalmist] says: Judah became His holy people.

Verse 3

the Jordan turned backward because all the water of Creation split.

Verse 4

Verse 5

Verse 6

Verse 7

Who created the earth Heb. חולי, Who created the earth. The “yud” is superfluous as משפילי ,מגביהי and ההופכי.

Verse 8

into a fountain of water Heb. למעינו. The “vav” is superfluous, as the “vav” in (above 104:11, 20) “the beasts (חיתו) of the forest.”

Chapter 115

Verse 1

Not for us Not for us or for the fitness of our deeds shall You do [this] for us.
but for Your name give honor So that they should not say, “Where is their God now?”

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

but they do not feel Heb. ימישון, an expression of (Gen. 27:12): "Perhaps my father will feel me (ימשני)."

Verse 8

Verse 9

Verse 10

Verse 11

Those who fear the Lord These are the proselytes.

Chapter 116

Verse 1

I wished that the Lord would hear my voice So did David say after Saul's demise, when he became king, "Return, my soul, to your resting place, for the Lord has bestowed kindness upon you." And to You, my Master, I pine, for You extricated my soul from death.
I wished that the Lord would hear Heb. אהבתי, I wished (תאבתי) that God would hear my voice.

Verse 2

and I shall call out in my days In the days of my distress I shall call Him, and in the days of my redemption I shall praise Him.

Verse 3

bands of death Heb. חבלי, bands of enemies who sought to kill me.
[The expressions] חבלי מות, חבלי שאול, are all an expression of bands, like (I Sam. 10:5): "a band of (חבל) prophets."

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

in the lands of the living The land of Israel, for my enemies and my pursuers chased me out of it in the days of Saul, and against their will, I returned.

Verse 10

I believed so that I spoke I believed the words of Ziba which he spoke about Mephibosheth, so that I should say (II Sam. 16:4), "Behold, all that belongs to Mephibosheth is yours." Then I humbled myself exceedingly. I had spoken harshly, and I submitted myself to you [Mephibosheth].

Verse 11

I said in my haste to flee from before Absalom.
"All men are liars" Heb. כזב, [meaning that one] betrays his friend, for I saw my son betray me and seek my life, and [I saw] all Israel repay me with evil for good; therefore, I believed Ziba and said that Mephibosheth also lies and betrays me. Every expression of כָּזָב is purely an expression of lack of trust that they trusted in him; falenze in Old French, betrayal, deceit, like (Isa. 58:11): "whose water does not fail (יכזבו)." Others interpret it: I said in my haste at the Rock of the Divisions, when Saul and his men were encircling me and my men, to seize me, and there it says (I Sam. 23:26): "and David was hastening to get away." "All men are liars" Even the prophet Samuel, who is faithful as a prophet, even he is a deceiver, for he anointed me king.

Verse 12

Verse 13

I shall lift up a cup of salvations I shall bring the libations for the thanksgiving offerings that I vowed, as he says, "To You I shall slaughter a thanksgiving offering," and on that cup I shall call out about this salvation, for the Levite does not recite a song unless over the wine [libations].

Verse 14

in the presence of all His people Heb. נגדה, in the presence of (נגד) all His people.

Verse 15

Difficult in the eyes of the Lord The Holy One, blessed be He, showed me that it is a difficult thing and heavy in His eyes to kill His pious ones.

the death המותה, the death (המות), [the final “hey” being superfluous] like (Gen. 39:11, 12): “into the house (הביתה)...outside (החוצה).”

Verse 16

Your servant the son of Your maidservant There is no comparison between the training of a slave who was bought in the market and one who was born to a maidservant in the house.
You loosed my thongs You untied from my neck the bars and the thongs.

Verse 17

thanksgiving Sacrifices of thanksgiving for the miracles that You performed for me.

Verse 18

my vows The sacrifices that I vowed.

Verse 19

in your midst Heb. בתוככי, like בְּתוֹכֵךְ.

Chapter 117

Verse 1

Verse 2

For His kindness has overwhelmed us That is to say: and surely we [must praise Him], for His kindness has overwhelmed us.
and the truth of the Lord is eternal For He kept His promise that He promised the Patriarchs.

Chapter 118

Verse 1

Verse 2

Give thanks to the Lord, etc. Israel shall now say because His kindness is eternal.

Verse 3

Verse 4

Those who fear the Lord These are the Levites, about whom it is written (Exod. 32:26): “Whoever is the Lord’s, let him come to me! And all the sons of Levi gathered around him,” in the episode of the [Golden] Calf,

and they fought with Israel when they said (Num. 14:4), “Let us appoint a leader and return to Egypt.”

Verse 5

Verse 6

Verse 7

Verse 8

It is better to take shelter in the Lord Heb. לחסות. This shelter (חסיון) is only an expression of the shelter of a shadow, a small thing. Trust (מבטח) is a stout and strong support. Nevertheless, to take shelter in the Lord is better than the promises of human beings.

Verse 9

Verse 10

All nations surrounded me This speaks about the war of Gog and Magog, when all the nations will be there, as it is said (Zech. 14:2): “And I shall gather all the nations to Jerusalem to wage war.”
I shall cut them off Heb. אמלים, I shall cut them off, an expression of (above 90:6): “it is cut off (ימולל) and withers.”

Verse 11

Verse 12

they were extinguished like a thorn fire Every expression of דעיכה coincides with an expression of springing and skipping. It hastens to spring and skip from its place. Therefore, it fits with an expression of fire or with an expression of water, like (Job 6:17): “they jump (נדעכו) from their place.” Similarly (Job 17:1), “my days flicker (נדעכו)”; similarly (Job 18:6), “and his candle that is over him shall go out (ידעך),” in the way that the flame springs from the wick and ascends upward when it is extinguished.

Verse 13

You pushed me to fall You, my enemy.

Verse 14

The might and the cutting power of God was my salvation Heb. עזי וזמרת, the might of the Holy One, blessed be He, was my salvation. עזי has a superfluous “yud” because we do not [usually] find עז vowelized with a short “kamatz” instead of a “shuruk,” except in three places, where it is next to וזמרת, and perforce is attached to the word denoting the name of

God. You cannot explain it as “my praise.” Do not wonder about ויהי לי, that he did not say היה לי לישועה, for there are many like these in Scripture, [e.g.] (Exod. 9:21): “And whoever did not pay attention...left (וישזב) his slaves, etc.” He should have written עָזָב.

Verse 15

A voice of singing praises and salvation will in the future be in the tents of the righteous, and what is that voice of singing praises? “The right hand of the Lord deals valiantly.” They will sing, “The right hand of the Lord is exalted, etc.”

Verse 16

The right hand of the Lord is exalted The Midrash Aggadah states: The Holy One, blessed be He, created the celestial beings with His right hand; therefore, death has no power over them; as it says (Isa. 48:13): “Even my hand laid the foundation of the earth.” This is the left hand. “And My right hand measured the heavens with handbreadths.” This is the right hand. Similarly, the Psalmist says: “The right hand of the Lord is exalted,” that created those [that are] in the heights of the world. That is the right hand of the Lord that will make armies of righteous men in the future, and also with it [the right hand] He will resurrect them and they will live forever. And then, I shall not die, but I shall live forever.

Verse 17

I shall not die I, the congregation of Israel, [shall not die] like the other peoples an eternal death, but I shall live, etc.

Verse 18

God has chastised me in exile, and there all my iniquities were expiated, and You did not deliver me to death.

Verse 19

Open for me the gates of righteousness And these are the gates of righteousness.

Verse 20

This is the...gate of the Temple, which is the Lord’s, and the righteous will enter therein and there... I shall thank You because You answered me from the exile.

Verse 21

Verse 22

The stone that the builders rejected A people that was humble among the peoples.

Verse 23

This was from the Lord So will everyone say.

Verse 24

Verse 25

Verse 26

Blessed be he who has come in the name of the Lord They will say to those who bring the first fruits and to those who perform the pilgrimages.
we have blessed you we have blessed you.

Verse 27

Bind the sacrifice with ropes The sacrifices and the festival offerings, which were clean and examined for a blemish, they would bind to the feet of their beds until they brought them to the Temple court at the corners of the altar. It is also possible to interpret the entire end of this psalm from (verse 17), "I shall not die but I shall live," as referring to David himself:
[18] God has chastised me For the episode of Bath sheba with torments, e.g. (II Sam. 12:6): "And the ewe-lamb he shall repay fourfold." David was stricken with zaraath for six months.
but He has not delivered me to death (II Sam. 13) "Also the Lord has removed your sin; you shall not die."
[19] Open for me the gates of righteousness And these are the gates of righteousnessthose gates of synagogues and study halls, which are the Lord'sand the righteous enter through them.
[21] I shall thank You because You have answered me From here on, David, Samuel, Jesse, and David's brothers recited this, as is delineated in [the chapter entitled] "The eves of Passovers," (Pes. 119a). He who said this did not say the other.

Chapter 119

Verse 1

Verse 2

Verse 3

Not only have they committed no injustice They are praiseworthy if all this is in them.
they walked in His ways Although they committed no injustice, their reward is incomplete unless they walked in His ways. And so he says (above 43:15): "Shun evil and do good." Even though you shun evil, everything is not complete unless you do good. Midrash Aggadah.

Verse 4

Verse 5

My prayers are that my ways should be established Heb. אזלי. The "aleph" is a radical that is sometimes dropped, like the "aleph" in (Job 13:17): "and my speech (ואזנותי) in your ears," and the "aleph" of (II Kings 4:2): "a jug (אסוך) of oil." My prayers These prayers of mine are that my ways should be established Likewise (II Kings 5:3): "The supplications (אזלי) for my master should be that he go before the prophet who is in Samaria, etc." The supplications of those who pray should be that he go before the prophet who is in Samaria, and it is an expression of wishes, souhait in French, as a person says, "If only I were a prophet and a sage."

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

In my heart I hid I did not allow myself to forget it.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

I shall occupy myself Heb. אשתעשע, I shall engage, like (Isa. 17:7): "man shall turn to his Maker"; (Exod. 5:9) "and let them not engage (ישעו) in useless things."

Verse 17

Bestow kindness upon Your servant A thing with which I shall be able to live, through the bestowal of your kindness.

Verse 18

hidden things from Your Torah Hidden things in it, which are not explained therein.
(from Your Torah) Wonders from the explanations of your Torah which are not explained therein.

Verse 19

I am a stranger in the land for a short time.
do not hide Your commandments from me The hidden ones, so that I should be able to fulfill them, for if not now, when?

Verse 20

is crushed Heb. גרסה. My soul breaks because of longing, as (Lev. 2:14): "crushed kernels (גרש) of the fresh ears." Menachem (p. 183), however, associated "from longing" (לתאבה) with (Amos 6:8) "I destroy (מתאב) the pride of Jacob," and both are an expression of breaking.

Verse 21

Verse 22

Remove from me Heb. גל, an expression of rolling, like (Gen. 29:10): "and he rolled (ויגל) the stone."

Verse 23

talked about me Although the kings of the heathens scorn me because I engage in the Torah.

Verse 24

Verse 25

revive me according to Your word Just as You promised me good, through Nathan the prophet.

Verse 26

I told of my ways to You, [of] my needs and my sin, and You answered me.

Verse 27

Verse 28

My soul drips Heb. דלפה, drips; i.e., it is becoming less and less.

Verse 29

Verse 30

Your judgments I have set I applied myself to your judgments and I clung to your testimony, to choose the way of faith. Therefore, I ask, “Remove from me the way of falsehood.”

Verse 31

Verse 32

Verse 33

and I shall keep it at every step Heb. עִקֵּב. I shall keep it in all its paths and the steps of its paths, an expression of “heels” (עֲקֵבִים), traces in French, footsteps.

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Fulfill for Your servant Your word that You promised me.
that is for Your fear That I and my children shall fear Your name, for on that condition You promised me (I Kings 2:4): “if your children take heed in their way, etc.”

Verse 39

Remove my disgrace Forgive me for that sin [with Bath-sheba], and my enemies will no longer be able to disgrace me with it.
for Your judgments are good and I already accept upon myself “to repay the ewe-lamb fourfold.”

Verse 40

Verse 41

And may...befall me May Your salvation befall me according to Your word which You promised me.

Verse 42

Verse 43

And do not take...from my mouth a word of truth Heb. תַּצֵּל. Do not separate from my mouth a word of truth, as (Gen. 31:9): "And God separated (וַיַּצֵּל) your father's property and gave it to me." I found this.
utterly...a word of truth in all my instructions [regarding ritual law] and in all my legal decisions, that I should not stumble over them.

Verse 44

Verse 45

And I shall walk in widely accepted ways in the halachah that is widely accepted and widespread in Israel.

Verse 46

Verse 47

Verse 48

Verse 49

Remember a word through which You gave me hope, through Nathan the prophet to your servant.

Verse 50

Verse 51

Verse 52

Your judgments of old that You bring sufferings and You repent of your anger and forgive. Therefore, I was consoled.

Verse 53

Verse 54

Verse 55

At night I remembered At a time of distress and darkness.

Verse 56

This came to me A crown that fits me [was given] to me as a testimony and to my children who are fit to reign, as a reward for my having kept Your precepts. So did the Sages of Israel explain it. I found this:

Verse 57

to keep Your words the fulfillment of your words, with which You gave me hope, in that You are my portion.

Verse 58

I entreated You Heb. חִלִּיתִי, from the expression of (Lam. 3:24): "'The Lord is my portion,' says my soul; 'therefore, I will hope (אוֹחִיל) to Him.'"

Verse 59

I considered my ways The loss of a commandment as compared to its gain, and the gain of a transgression as compared to its loss. Therefore, "I returned my feet to Your testimonies," because I saw that it [Your way] is the best of all of them.

Verse 60

Verse 61

Bands of wicked men robbed me Heb. עוֹדְנִי. Bands of wicked men plundered me, like (Gen. 49: 27): "in the morning he will eat plunder (עד)." In this manner, Menachem (p. 131) associated it. It may also be interpreted as an expression of עוֹד, more, i.e., increased and outnumbered me.

Verse 62

Verse 63

Verse 64

Verse 65

Verse 66

Verse 67

Before I recited to You about Your commandments, before I uttered them in the study halls, I erred in them and sinned. But now that I have recited them, I kept your Torah, for study teaches me to turn away from sin: therefore, I beg of You, "Teach me the best of reason and knowledge."
I recited Heb. אענה, an expression of studying and reciting in the study hall, like (verse 172): "My tongue will utter (תען) Your word." Similarly (Mal. 2:12): "From the man who commits it, the Lord shall cut off one of acuity or erudition (ועונה) from the tents of Jacob." An ingenious one among the sages, and one who can answer among the students.

Verse 68

Verse 69

Willful sinners have heaped false accusations upon me Heb. טפלו, they joined upon me, and similarly (Job 14:17): "and You have attached Yourself (ותטפל) to my iniquity."

Verse 70

Verse 71

It is good for me that I was afflicted That I was chastised and afflicted in order that I repent of the evil way and keep Your statutes. In other commentaries I found the following: It is good for me that I was afflicted, etc. It appeared good to me when I suffered privations in order to learn Your statutes, when I learned the Torah in pain.

Verse 72

Verse 73

Verse 74

Those who fear You will see me in prosperity and rejoice, because what was bestowed upon me will be bestowed upon them, for I am among those who fear You, and I hoped for Your word.

Verse 75

in faith You afflicted me With justice, You afflicted me.

Verse 76

Verse 77

Verse 78

for they condemned me falsely For no reason they condemned me. (I found:) I say that this deals with the embarrassment [of David] when they would say to him, "If one is intimate with a married woman, with what [method] is his death penalty?" when he [David] had not sinned.

Verse 79

May those who fear You...return to me For the Sanhedrin separated from him when he became a mezora because of that iniquity [with Bath-sheba]. Even if she was divorced, whoever puts his eyes on her, anyone who touches her, will not be guiltless.

Verse 80

Verse 81

pines Heb. כלתה, desires.

Verse 82

My eyes pine Heb. כלו, lit. fail. My eyes look constantly until they fail.

Verse 83

like a wineskin in smoke Like a flask of skin that dries in smoke.

Verse 84

When will You execute that I might see it in my days.

Verse 85

Willful sinners have dug pits for me Those who come to disqualify me do not do so according to the Torah.

Verse 86

All Your commandments are faithful A Moabite and not a Moabitess; but they pursue [me] to prohibit me [from entering the congregation of the Lord].
they pursued me in vain My enemies pursued me in vain.

Verse 87

They almost destroyed me I was on the earth as nothing, but I stood with my strength. Likewise (verse 95): "Concerning me, the wicked hoped to destroy me" from entering the congregation, and so (above 116:16): "You loosed my thongs."

Verse 88

Verse 89

Verse 90

Verse 91

Verse 92

Verse 93

Verse 94

Verse 95

Verse 96

or every finite thing, etc. to search them and to debate about them. Of every finite thing To every conclusion of a thing there is an end and a boundary, but Your commandments have no end or boundary to their conclusion.

Verse 97

Verse 98

Each of Your commandments makes me wiser than my enemies Concerning Doeg and Ahithophel they [the Rabbis] said that their final conclusions did not agree with adopted practice. The secret of the Torah is in my hands forever, for I gained understanding from all my teachers; I learned a little from this one and I learned a little from that one (after I learned from my distinguished teacher).

Verse 99

are my conversation All my conversation was about them.

Verse 100

Verse 101

I restrained my feet Heb. כלאתי, I restrained, as (I Sam. 25:33): "who have restrained me (כלתני) this day from coming into bloodshed."

Verse 102

Verse 103

Verse 104

Verse 105

Your words are a lamp for my foot When I come to promulgate a decision of law, I look in the Torah and it separates me from [transgressing] the prohibition, like a lamp which saves a man from [falling into] the pits.

Verse 106

Verse 107

I have been... humbled Heb. נִעְנֵיתִי, I have been made poor and humble, like (Exod. 10): "to humble Yourself from before Me"; (Hos. 5:5), "And the pride of Israel shall be humbled before them," which Jonathan renders: וימאך. And a poor man is accounted as dead. Therefore, revive me according to Your words.
I have been...humbled Heb. נִעְנֵיתִי. This is a sickness that deranges the mind, and it is called עֲוִית convulsion, in the language of the Mishnah (Chul. 60b).

Verse 108

The freewill offering of my mouth Words of appeasement that my mouth offers You. Every נדבה, is an expression of appeasement.

Verse 109

My soul is constantly in my hand I have very often been in serious danger, close to death, but nonetheless, I have not forgotten Your Torah (following the pattern of "Whoever has a headache should engage in the Torah").

Verse 110

Verse 111

Verse 112

forever on their paths On their paths and their roads.

Verse 113

I hate those who harbor iniquitous thoughts Those who think thoughts of iniquity, like (Job 20: 2): "Therefore, my thoughts (סעפי) answer me"; (I Kings 18:21), "between two ideas (הסעפים)." When you read סְעִפִּים, it

concerns the thought, but when you read סֵעֲפִים, the language refers to those who think it.

Verse 114

Verse 115

Verse 116

Verse 117

and I shall constantly engage in Your statutes Heb. ואשעה, and I shall engage, like (Exod. 5: 9): "and let them not engage (ישעו) in useless things." Another explanation: [It is] an expression of telling and reciting, as we translate (Deut. 28:37): "and a recitation (ולשועין)."

Verse 118

You trampled Heb. סלית, You trampled; You made them a thing trampled on, like (Lam. 1: 15): "The Lord trampled (סלה) all my mighty men."

Verse 119

Verse 120

bristles Heb. סמר, like (Job 4:15): "it made the hair of my flesh stand on end (מסמר)," as a person whose hair stands on end, harizer in Old French, se herisser in modern French, to bristle.
and I dread Your judgments The retribution for Your decrees.

Verse 121

Verse 122

Be surety Heb. ערב, garantis in French, to vouch for. Be a guarantor for me against the evil (i.e., be a guarantor that I keep Your precepts).

Verse 123

and for the word of Your righteousness The promise that You promised me.

Verse 124

Verse 125

Verse 126

A time to do for the Lord, etc. This goes back to the verse preceding it: Enable me to understand, and I shall know Your testimonies, to know a time to do for Your name. What should they do, those who made Your Torah void, to find good will and forgiveness, and that You should be found by them, and I will do so for every transgression that I have committed. Our Rabbis, however, derived from it [from this verse] that we may transgress the words of the Torah in order to make a fence and a wall [a safeguard] for Israel, e.g. Gideon and Elijah on Mount Carmel, who sacrificed on high places (Ber. 63a). I saw [it] further expounded upon in the Aggadah (Yerushalmi Ber. 9:4, Mid. Sam 1:1) as meaning: A person who is idle and leisurely, who devotes [only occasional] times to his Torah, makes void the covenant, for an idle person must toil in the Torah all hours of the day.

Verse 127

Because I loved Heb. עַל-כֵּן. Because I loved Your commandments, it is fitting that You teach me a time of good will, and what I should do for You that You should accept me. There are many [instances of] עַל-כֵּן that are to be interpreted as "because"; e.g., (Gen. 33:10): "because (כִּי עַל-כֵּן) I have seen your face"; (Num. 10:33). "because (כִּי עַל-כֵּן) you know our encampment"; (Isa. 15: 7), "Because of (כִּי עַל-כֵּן) the many things they did."

Verse 128

Because I considered all precepts of all things upright All precepts, everything that You commanded in your Torah.
I considered upright Heb. יִשַּׁרְתִּי. They were upright in my eyes, and I said about them that they are upright. Because of this, I deserve that You forgive me and favor me.

Verse 129

Your testimonies are hidden They are covered, and your testimonies are hidden from the sons of men. There are easy commandments for which He gave a large reward, such as sending away the nest.
therefore, my soul kept them All of them, because it is not known which is better.

Verse 130

The commencement of Your words enlightens The beginning of your words enlightened the heart of Israel, that You understated the simple, by Your statement (Exod. 20:2): "I am...Who took you out." You let them know the favor that You did for them—that You acquired them from the house of bondageto know that You are their Master, and they should accept Your kingdom upon themselves. (Exod. 20:3): "You shall not have another god, etc." and afterwards You made Your decrees (Cf. Mechilta ad loc.).
Another explanation: The commencement of Your words enlightens The beginning of Your words in the Creation was (Gen. 1:3): "Let there be light."
You make the simple understand From there, everyone will understand and will commence with words of Torah. Tanchuma (Vayakhel 6).

Verse 131

and panted Heb. וְאֶשְׁאָפָה, an expression of swallowing, as (Jer. 2:24): "snuffs up (שׁאפה) the wind."

Verse 132

Verse 133

Verse 134

Redeem me from the oppression of man From the evil inclination, which oppresses the people (from the good path—Parshandatha). In other commentaries I found: Redeem me from the oppression of man Redeem me so that no man oppress me.

Verse 135

Verse 136

Verse 137

Verse 138

Verse 139

My zeal incenses me Heb. קנאתי. The zeal with which I am zealous for Your name against those who forget Your words, cuts me and incenses me against them.

Verse 140

Verse 141

I am young and despised As it is stated (I Sam. 17:14): "And David was the youngest." I am despised to the extent that I humble myself beside those who engage in the Torah, to learn, for I have not forgotten Your precepts; [nor have I refrained] from searching and debating with them about Your righteousness that is within them [the precepts], which is righteousness and truth to eternity; and even though troubles have befallen me, they were my occupation. And forever enable me to understand their righteousness and I shall live by them (Deut. 30:20): "for it [the Torah] is your life and the length of your days."

Verse 142

Verse 143

Verse 144

Verse 145

Verse 146

and I shall keep (The acronym of, עֲדוּתֶיךָ is דמה בן פֶּרֶץ ; the "vav" is vowelized with a "holam," but in the other instances, it is עֵדֹתֶיךָ ; the "daleth" is vowelized with a "holam.")

Verse 147

Verse 148

watches Half the night, two watches, and according to one who says that the night consists of three watches, David would rise from bed at the first third of the night and engage in Torah until midnight, as it is said: "to speak of Your word." From midnight on, he would engage in songs and praises, as it is said (verse 62): "At midnight, I rise to give thanks to You."

Verse 149

Verse 150

Pursuers of lewdness have drawn near a counsel of sins. They follow the counsel of their sins and distance themselves from your Torah to draw near to the counsel of their evil.

Verse 151

You are near to these faraway people, who distance themselves from Your Torah, if they repent of their way.

Verse 152

From before, I knew from Your testimonies Before the thing came about, I knew it from Your testimonies. Before they inherited the land, You commanded them about the first fruits, heave offerings, and tithes, and before You gave them rest from their enemies, You commanded them (Deut. 25:19): "And it will be, when the Lord Your God gives you rest, etc." to appoint a king, to annihilate Amalek, and to build the Temple.
to the world For You established Your testimonies concerning all things destined to be until the end of the world.

Verse 153

Verse 154

Verse 155

Verse 156

Verse 157

Verse 158

Verse 159

Verse 160

The beginning of Your word is true And the end of Your word is not true? Rather, the end of Your word proves that the beginning of Your word is true. For, when the nations heard, "I am the Lord your God," and "You shall not have [another god]," and "You shall not take, etc.," they said, "Everything is for His benefit and for His glory." As soon as they heard, "Honor, etc.; You shall not murder; You shall not commit adultery," they admitted [that they had erred] about the beginning of Your word, that it is true.

Verse 161

Verse 162

I rejoice over Your word Over Your promise that You promised me. Another explanation: Over one of Your enigmatic statements, when I understand it. Our Rabbis, however, interpreted it as referring to circumcision, for [when] David was in the bathhouse and saw himself without zizith, without tefillin, and without Torah, he said, "Woe is to me, for I am naked of all commandments." As soon as he thought of the circumcision, he rejoiced and said when he emerged (from the bathhouse), "I rejoice over Your word." [This refers to] circumcision, which was first given with a saying (אמירה), and not with speaking (דיבור), as it is said (Gen. 17:9): "And God said (ויאמר) to Abraham, 'And you shall keep My covenant.'"

Verse 163

Verse 164

Seven times a day In the morning, twice before the reading of "Shema" and once after it, and in the evening, twice before it and twice after it.

for Your righteous judgments For the reading of the Shema, which consists of words of Torah.

Verse 165

Verse 166

Verse 167

Verse 168

for all my ways are before You You know all my ways.

Verse 169

according to Your word, enable me to understand the words of Your Torah; according to their law and in the order in which they stand.

Verse 170

Verse 171

will utter will speak.

Verse 172

My tongue will proclaim Heb. תען. Every [expression of] עֲנִיָה is an expression of a loud voice, and the "father" of them all is (Deut. 27:14): "And the Levites shall proclaim (וענו) and say [to all Israel with a loud voice]."

Chapter 120

Verse 1

A song of ascents which the Levites will recite on the fifteen steps that go down from the Israelites' court to the Women's court, and there are fifteen psalms entitled "A song of ascents" (Suc. 5:4, Mid 2:5). And our Rabbis said that David composed them to raise the deep, as is explained in Tractate Succah (53a). And according to the Aggadah (Yerushalmi Sanh. 10:2, 52b), it is to be interpreted: A song for a hundred steps (שיר למאה עולות).

Verse 2

from false lips The arm of those who hunt people with their mouth with wicked accusations.

Verse 3

What can He give you [What can] the Holy One, blessed be He [give you]? and what can He add to you [What] safeguard and walls? Behold you are placed within two walls.

Verse 4

Sharpened arrows of a mighty man Behold you kill in a distant place like an arrow.
with coals of brooms All coals, when extinguished on the outside, are extinguished on the inside, but these extinguish themselves on the outside but not on the inside (ibid.). Another explanation: What will He give you? What is the Holy One, blessed be He, destined to decree upon you? Arrows of a mighty man with coals of brooms. His arrows from above and Gehinnom from below.

Verse 5

Woe is to me says the congregation of Israel, for I have already suffered in many exiles. Behold I sojourned in Meshech with the sons of Japheth in the kingdom of Persia, Greece, and Meshech.

Verse 6

Verse 7

I am at peace With them.
but when I speak peacefully with them, they come to wage war with me.

Chapter 121

Verse 1

(A song for ascents The simple meaning is that when the Levites began to ascend the steps, they recited this song. Although this song is not written first, there is no chronological sequence.) (In other books I found:)
A song for ascents [The Psalmist] alludes, in the second psalm, to the steps that ascend for the righteous in the future from beneath the tree of life to the Throne of Glory, as we learned in Sifrei (Ekev 47): "It does not say here, 'A song of ascents' but, 'A song for ascents'; a song for the One Who is destined to make ascents for the righteous in the future." This is what the Kalir established (in the concluding poem of the morning service for the second day of Succoth, which was composed by Rabbi Elazar the son of Rabbi Simon the son of Yochai in Chagigah, chapter "We may not expound," see there): "And from beneath them thirty steps, one above the other until the Throne of Glory, flying and ascending with the pleasant speech of the song of ascents."

Chapter 122

Verse 1

I rejoiced when they said to me I heard people saying, “When will that old man die, and his son Solomon reign and build the Temple, and we shall go up on the festival pilgrimages?” And I am happy.

Verse 2

Our feet were standing in battle everywhere because of the gates of Jerusalem, where they were engaged in Torah.

Verse 3

The built-up Jerusalem When my son Solomon builds the Temple within it [Jerusalem], it will be built with the Shechinah, the Temple, the Ark, and the altar.
is like a city that was joined together within itself Like Shiloh, for Scripture compared them to one another, as it is said (Deut. 12:9): “to the rest and to the inheritance.” The rest is Shiloh. The inheritance is Jerusalem (see Sifrei Re’eh 66). And our Rabbis said (Ta’an. 5a): There is a Jerusalem in heaven, and the Jerusalem on earth is destined to be like it.

Verse 4

There ascended the tribes For there in Shiloh the tribes ascended when they went up from Egypt, and the Tabernacle was established in its midst.
the tribes of God Heb. יְ-ה, which is testimony to Israel, for the heathens were talking about them when they left Egypt, and they would say about them that they were the offspring of adulterous unions. If the Egyptians ruled over their own bodies, surely [they ruled] over their wives. Said the Holy One, blessed be He, “I attest that they are the sons of their fathers.” He bestowed His name upon them: the Reubenites (הראובנים), the Simeonites (השמעונים) (Num. 26). He added the letters of the name, one on this side and one on that side. The result is that this name יְ-ה is testimony to Israel.

Verse 5

For there were set thrones, etc. For also in Jerusalem the Shechinah will rest, and thrones will sit there upon which to judge the nations, and the royal thrones of the house of David.

Verse 6

Request the welfare of Jerusalem and say to her, “May those who love you enjoy tranquility, and let there be peace in your wall.”

Verse 7

Verse 8

For the sake of Israel, my brethren and my companions
I shall now speak I, King David, [shall now speak] of peace in you.

Chapter 123

Verse 1

Who dwell Heb. הישבי.The “yud” is superfluous.

Verse 2

Verse 3

Verse 4

the ridicule of the complacent [With] the ridicule of the complacent heathens we are sated.
the contempt that they despised the valley of doves, which is Jerusalem.
the complacent Heb. לגאיונים. It is written as one word and read as two.

Chapter 124

Verse 1

Verse 2

Verse 3

when their anger was kindled against us Heb. בחרות, “when their anger was kindled against us,” is the same form as בעשות, “when he made.”

Verse 4

illness Heb. נחלה, expression of illness (חלי).

Verse 5

Verse 6

Verse 7

Our soul escaped like a bird [It escaped] from them like a bird that escaped from the hunter’s snare.

Chapter 125

Verse 1

Those who trust in the Lord will not falter, like Mount Zion, which will not falter, for just as Jerusalem is surrounded by mountains, so is the Holy One, blessed be He, around His people.

Verse 2

Verse 3

For the rod of wickedness will not rest on the lot of the righteous For the Holy One, blessed be He, will not allow the rule of the wicked to rest on the righteous because the righteous are careful not to stretch out their hand in wrongdoing.

Verse 4

Verse 5

and those who turn their crooked ways on the people to find wicked accusationsmay the Lord lead them away with the workers of iniquity.

Chapter 126

Verse 1

When the Lord returns the returnees to Zion from the Babylonian exile, we were like dreamers.

Verse 2

Verse 3

Verse 4

like rivulets in arid land Like rivulets in arid land, which moisten it, so shall we be moistened [freshened] when You return [us from] our captivity, for those who sow in an arid land, with tears, worrying that it will not grow, reap with song through the rivulets of water, when they are directed into it [that land].

Verse 5

Verse 6

He will go along weeping, etc. So do Israel in exile sow charity in tears, and they will reap it when You pay their reward in the future.

Chapter 127

Verse 1

A song of ascents about Solomon This song David recited about his son, Solomon, for he saw through the holy spirit that he [Solomon] was destined to build the Temple, and on that very day, Solomon would marry Pharaoh's daughter, and concerning this was said (Jer. 32:31): "For this city has aroused My anger and My wrath since the day they built it." Therefore, he recited this song. My son, why should you build a house and turn away from following the Omnipresent? Since He does not desire it, its workers have toiled at it in vain.
[its] watcher keeps his vigil in vain The watchman watches it in vain.

Verse 2

It is futile for you The craftsmen, who rise early and stay late at their work and sustain themselves with toil and labor, with bread of toil, [i.e.,] of the toil of work.
so will the Lord give The Holy One, blessed be He, [will give] sustenance to him who banishes his sleep from his eyes in order to engage in the Torah.
to one who banishes sleep Heb. לִידִידוֹ שֵׁנָא. to one who banishes (מְנַדֵּד) sleep from his eyes.

Verse 3

Behold, the heritage of the Lord for that man [who banishes sleep from his eyes].
sons These are the disciples whom he sets up, who are to him like sons.
the reward is the fruit of the innards The reward is the fruit of the Torah that is in his heart as it is said (Prov. 22:18): "For it is pleasant that you guard them in your innards."

Verse 4

Like arrows in the hand of a mighty man with which to battle his enemies.
so are the sons of one's youth The disciples that a man sets up in his youth.

Verse 5

Praiseworthy is the man who has filled his quiver with those arrows. אַשְׁפָּה is the arrowcase, called cuyvre in Old French.
they will not be ashamed when they talk to the enemies in the gate Torah scholars who defeat one another in halachah and appear as enemies to one another (addendum).

Chapter 128

Verse 1

A song of ascents. Praiseworthy is every man who fears the Lord All of these are admonitions and disciplines. Because it is written, "Praiseworthy is the man," "Praiseworthy is a man," it therefore says here "every," to include a woman.

Verse 2

If...the toil of your hands He who benefits from the toil of his hands inherits two worlds. In Tractate Berachoth (8a).

Verse 3

as a fruitful vine Every woman whose blood is abundant will have many children.
in the innermost parts of your house Because it is customary to have marital relations in secret. Another explanation: in the innermost parts If your wife is menstruating, put her into the innermost parts of your house so that you will not become accustomed to being with her.
your sons will be like olive shoots Just as olive trees cannot be grafted, so will your sons not have any disqualification.

Verse 4

Verse 5

from Zion which is the gate of heaven. Moreover, in the merit of Zion they would be fruitful and multiply, as it is written (I Kings 4:20): "Judah and Israel [were] many."
the good of Jerusalem And you shall rejoice with all the good.

Verse 6

And may you see children [born] to your children and they shall not come to quarrel about halitzah, [since that is performed only if there are no children,] and then there will be peace upon Israel (addendum).
children [born] to your children They will inherit the estate, and no woman will be subject to the levir [in a levirate marriage]. Then there will be peace in the world.

Chapter 129

Verse 1

Verse 2

Verse 3

the plowmen...they lengthened their furrow That is the hill of the plowshare, as (I Sam. 13: 14): "about half a furrow (מענה) [which] a yoke [of oxen plow in] a field."

Verse 4

Verse 5

Verse 6

which, before it is plucked, withers Which, before they pluck it and uproot it from its place, is withered.

Verse 7

his arm Like (Isa. 49:22): "and they will bring your sons in [their] arms (בחצן)," aisselle in French, and so (Neh. 5:13): "Also I shook out my arm (חצני)."

Chapter 130

Verse 1

Verse 2

Verse 3

Verse 4

For forgiveness is with You You did not give permission to an agent to forgive, as it is said (Exod. 23:21): "for he will not forgive your transgression."
in order that You be feared for this, so that no man will rely on the forgiveness of another. (I found this.)

Verse 5

I hoped, O Lord; yea, my soul hoped one hope after another hope, similar to (above 27:14): "Hope for the Lord, be strong and He will give your heart courage, and hope," and similar to "among those who await the morning, those who await the morning."

Verse 6

My soul is to the Lord among those who await the morning I am among those who look forward to the redemption.
those who await the morning They look forward and repeatedly look forward for one end after another end. (I found this.)

Chapter 131

Verse 1

my heart was not haughty, etc. I did not behave with superiority. I did not make great things pleasures, buildings, and plantings as my son made. Behold I am with You like one who has no hands or feet, like an incomplete form lying before You.

Verse 2

I calmed and quieted my soul upon You, like a suckling who is placed upon his mother. גָּמוּל is one who sucks the breasts.
like a suckling was my soul with me My soul within me was before You as an infant sucking its mother’s breasts.

Chapter 132

Verse 1

A song of ascents. Remember, O Lord, onto David all his affliction The affliction of his soul, how he worked and toiled to find a place for You.

Verse 2

Verse 3

Verse 4

Verse 5

Until I find a place Until it will be known where the place of His sanctuary will be. (I found this.)

Verse 6

we heard it The tidings.
in Ephrath In the most esteemed and superior place, like (I Sam. 1:1): “the son of Toku, the son of Zuph, an Ephrathite,” an important person, a palace dweller. Another explanation: We heard it in Ephrath In the Book of Joshua (ch. 15), who came from Ephraim. In all the boundaries he says, “And the border went up...and the border circled,” but here he says, “And the border went up by the valley of the son of Hinnon... Jerusalem.” Jerusalem is [therefore] found to be higher than all the lands, and it is fit for the Temple, as it is said (Deut. 17:8): “and you shall arise and ascend to the place, etc.” This teaches [us] that the Temple is higher than the whole land of Israel. So it is expounded upon in tractate Zevahim (54b).
we found it in the fields of the forest In the boundary of Benjamin, who was likened to a beast of the forest, as it is said (Gen. 49:27): “Benjamin is a devouring wolf.”

Verse 7

Let us come there to His Tabernacles.

Verse 8

Verse 9

Verse 10

turn not away the face of Your anointed Solomon, when he comes to place the Ark therein.

Verse 11

Verse 12

and this, My testimony, which I shall teach them This which I shall teach them.

Verse 13

Verse 14

Verse 15

its provision its food.

Verse 16

Verse 17

Verse 18

will shine Heb. יִזְרַח, which shine, like (Ezek. 1:7): "and they sparkled (וַיַּזְהִרוּ) like the color of burnished copper."

Chapter 133

Verse 1

Behold how good and how pleasant it is for brothers also to dwell together When the Holy One, blessed be He, will dwell in the Temple with Israel, who are called brothers and friends, and He too will be together with them.

Verse 2

As the good oil with which Aaron the priest was anointed.
which runs down from his head to his beard, to the mouth of his tunic, for the beard rests on the mouth of the tunic. So is the dew of Hermon, which is high, pleasant on the mountains of Zion. Just as the anointing

oil is for greatness, so is the dew of Zion for glory and distinction for Israel. Just as the good oil is so, so is the dew of Hermon. Like this, so is that, like (Isa. 24:2): "as with the people, so with the priest." Our Rabbis explained "for brothers to dwell" as concerning Moses and Aaron, regarding unlawful use of the anointment oil, in tractate Horioth (12a) the entire psalm. But [there is], in words of Torah and post-Mosaic Scriptures, an allegory and a figure, and [in the] words of the wise and their riddles, but the primary meaning of the song of ascents is that it was said regarding the Temple.

Chapter 134

Chapter 135

Verse 1

Hallelujah, praise, etc.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

He made lightning for the rain They are the flashes in the sky, that flash and lighten before the rain; esloyde, esluyde, esludes, esloisdes, aleydonz in Old French.
He finds Heb. מוֹצֵא, an expression of finding. i.e., He prepared a treasury for the wind, and there they are accessible to Him to send them on His mission.

Verse 8

Verse 9

in the midst Heb. בְּתוֹכֵכִי, like בְּתוֹךְ in the midst.

Verse 10

Verse 11

Verse 12

Verse 13

O Lord, Your name is eternal Like Your greatness and Your authority then, so is it also now, and You have the power to judge and to avenge us.

Verse 14

For the Lord will judge His people He will judge their judgment from their enemies.
and relent He will have another thought.

Verse 15

Verse 16

Verse 17

neither is there any breath in their mouth There is not even any breath in their mouth like an animal. Now, since they have no breath [in the mouth], he need not explain [that they do not have] the breath of the nose. This אף is vowelized with a "pattah," whereas (115:6): "they have a nose (אף) but they do not smell," is vowelized with a "kamatz." (This is not found in all editions.)

Verse 18

Verse 19

Verse 20

those who fear the Lord These are the proselytes (I found this).

Chapter 136

Verse 1

Verse 2

Verse 3

Verse 4

To Him Who performs great wonders alone In the beginning, no angel was created when He made the wonders: the heaven, the earth, the sun and the moon.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

To Him Who smote the Egyptians with their firstborn It does not say, “their firstborn,” but “with their firstborn.” The firstborn arose and beat their fathers’ legs because they detained Israel, when they heard about the tenth plague from Moses.

Verse 11

Verse 12

Verse 13

asunder In twelve pieces for the twelve tribes.

Verse 14

Verse 15

Verse 16

Verse 17

great kings Here he alluded to the thirty-one kings, and he compared for them Pharaoh and his host and the plagues of Egypt to mighty kings, harsher than they. Sihon was equal to all of them, [and Og was equal to all of them (Machzor Vitry)], each one individually, and so did he explain above (135: 11): "Sihon the king of the Amorites and Og the king of Bashan and all the kingdoms of Canaan." So it is in the Aggadah.

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Who remembered us in our humble state In Egypt, He remembered us.

Verse 24

And He rescued us from their midst and performed all these wonders for us.

Verse 25

Who gives bread He alludes here to kindness (to all creatures).

Verse 26

Gives thanks to the God of heaven Who prepares therein food for every creature. The expression, "for His kindness is eternal," appears twenty-six times in this psalm, corresponding to the twenty-six generations that the world was without Torah and existed through the kindness of the Holy One, blessed be He.

Chapter 137

Verse 1

By the rivers of Babylon, there we sat when we went down into exile, and Nebuchadnezzar asked them to sing for him as they used to sing on the stage.

Verse 2

On willows Willows of the brook.

Verse 3

and our tormentors mirth Heb. ותולינו, kinds of musical instruments that they hang up. This is how Menachem interpreted it (p. 184): וְתוֹלָלֵינוּ שִׂמְחָה, and our musical instruments of joy. וְתוֹלָלֵינוּ can also be interpreted as: our enemies who would scorn and mock and joke with us, an expression of (102: 9): “those who scorn me (מְהוֹלָלַי) swear by me.”

Verse 4

Verse 5

If I forget you, O Jerusalem The congregation of Israel says this.

Verse 6

If I do not bring up Jerusalem The remembrance of the mourning of its destruction I shall bring up to mention at the head of every joyous occasion of mine.

Verse 7

Raze it Heb. עָרוּ is an expression of destruction, and so (Jer. 51:58): “The broad walls of Babylon shall be overthrown (תִּתְעָרְעָר),” and so (Hab. 3:13): “baring (עֶרוֹת) the foundation.” It is used only for something whose roots are uprooted from the ground.

Chapter 138

Verse 1

before the princes I shall sing Your praises before the eyes of the princes (kings).

Verse 2

for You magnified Your word over all Your names Your name is mighty, jealous, and vengeful, but You magnified Your word, so that You skip over Your standards, over all Your names, and You forgive us.

Verse 3

Verse 4

for they heard When they heard the words of Your mouth: “You shall not murder; You shall not commit adultery,” they acknowledged the words of

Your mouth: “I am [the Lord your God]” and “You shall have no [other god].” It is proper to make them first accept the yoke of His kingdom, and then He should levy all His decrees.

Verse 5

Verse 6

He chastises Heb. יידע, chastises, like (Jud. 8:16): “and with them he broke (ויודע) the men of Succoth.”

Verse 7

Verse 8

May the Lord agree with me May He agree with my requests.
the works of Your hands The Temple, about which is stated (Exod. 15:16): “Your hands established.”

Chapter 139

Verse 1

Verse 2

You understand how to attach me from afar You understand from afar [how] to attract me to Your friendship and to Your love.
to attach me Heb. לרעי, to attach me to You.

Verse 3

My going about and my lying down You encompassed My way, my lying down, and my dwelling You have encompassed with a wall, for I can do nothing without Your knowledge. You encompassed heb. זרית, an expression of (Exod. 25:24): “a gold crown (זר).” Menachem associated it in this manner (p. 82). Our Sages, however, interpreted it (Nid. 31a, Mid. Ps. 139:3) as referring to the droplet of [semen, transmitted in] sexual intercourse, from whose choicest part the fetus is formed, and the meaning of זֵרִיתָ (זורה) is an expression of winnowing the grain to purify it of the refuse it contains.
You are accustomed Heb. הֶסְכַּנְתָּה, you are accustomed.

Verse 4

Verse 5

From the rear and the front My face and my back.
Your pressure your coercion and your ruling, destroit in Old French.

Verse 6

Knowledge is hidden from me, etc. A place to escape from You is covered up and hidden from me. (I found this.)

Verse 7

Verse 8

and if I make my bed Heb. ואצינה, an expression of a spread (מצע) and a bed.

Verse 9

[If] I take up the wings of dawn If I take up for myself the wings of dawn, which shine at once from one end of the world to the other, so will I fly swiftly until I dwell at the end of the sea.

Verse 10

Verse 11

I said, "Darkness will darken me" If I said, "I will be hidden in the darkness, and the darkness will envelop me so that You will not see me."
יְשׁוּפֵנִי is an expression of נֶשֶׁף, evening.
"and the night will be dark about me" Heb. אור, lit. light. And the night will darken before me. This אוֹר is an expression of darkness, like (Job 37:11): "he spreads his clouds of darkness (אורו)"; similarly (below 148:3), "all stars of the night (אור)"; similarly (Exod. 14:20), "and it darkened (ויאר) the night."

Verse 12

Even there I have no asylum, for no darkness will obscure [anything] from You.
as darkness, so is the light Both are the same to You.

Verse 13

For You created my reins which think all my thoughts.
You covered me Heb. תסכני, [equivalent to] תסוככני.

Verse 14

Verse 15

I was made in secret In sexual intercourse.
in the lowest parts of the earth In the lowest compartment in my mother's womb.

Verse 16

Your eyes saw my unformed body From the time that You created the world,
Your eyes saw all the forms of the coming generations.

My unformed body Heb. גלמי. My splendor and the pattern of my form, before I was born and before I came into the world, Your eyes saw.
and on Your book they were all written And all the creatures of the world, like me, like them, even all of them, before they were created, were together revealed before You.
days have been formed and one of them All man's deeds and the end of the days are revealed before You as if they were already formed, although not one of them was in existence, and not one was yet in the world. These are the wonders of God's works and the way of His might, that future events are revealed to Him before they come. And so, Scripture says (Jer. 1:5): "When I had not yet formed you in the womb, etc."
and on Your book, they were all written The book of the generations of man, which You showed to Adam.
written lit. all of them will be written, like נכתבו.
days were formed without one of them Ultimately, many days were destined to be created, but not one of them was yet created. According to the masoretic text, in which לא is written, this is its explanation. And according to the readingfor it is read לו this is its explanation: days have been formed—He showed the days that were destined to be created, and for His share, He chose one of them, viz. the Sabbath day. Another explanation: This is the Day of Atonement, for forgiveness.

Verse 17

And to me, how dear are Your friends The congregation of Israel says, "How esteemed in my eyes are the righteous in every generation!"
How great is their sum! The calculation of their counting, an expression of (Exod. 30:12): "When you take the sum (ראש) of the children of Israel."

Verse 18

I shall count them...than sand If I came to count the good of their deeds, they would be more numerous than sand.
I have come to the end, and I am still with You Behold I have now come to the end of the generations that You allotted from then until today, and this generation is still with You and in fear of You, and I have not turned away from following You.

Verse 19

If only You would slay the wicked If only You would slay the wicked.

Verse 20

Who mention You with wicked thought They mention Your name regarding all the thoughts of their evil and call their deities with Your name.
took it up Heb. נשוא, like נשאו, they took up.
Your enemies...in vain Your enemies took up Your name in vain.

Verse 21

Verse 22

Verse 23

Verse 24

whether there is any vexatious way about me Whether there is a way of vexation and deterioration in me.

Chapter 140

Verse 1

Verse 2

Verse 3

every day they gather to wage war There will be wars in their dwellings and in their settlements.

Verse 4

the venom of a spider Heb. חמת .חמתעכשוב is an expression of venom, as (Deut. 32:33): "the venom of (חמת) dragons is their wine," for if you interpret it as an expression of wrath, does an expression of wrath fit with wine? Rather, it is an expression of venom, venimos in Old French. Similarly, here the term venom relates to "under the lips."
a spider Heb. עכשוב, a spider, araignee in French.

Verse 5

Verse 6

and [with] ropes they spread a net It is customary to tie a long rope to the end of a net, and when the hunter sees the birds resting under the net, he draws the rope, and the net falls on the birds.
beside [my] path Beside my paths and my steps.
beside Heb. ליד, like (II Sam. 14:30): "See, Joab's field is near mine (ידי)."

Verse 7

Verse 8

Verse 9

the desires of the wicked The wicked Esau.

for they are constantly haughty Heb. ירומו סלה, because they are arrogant always. Our Rabbis, however (Gen. Rabbah 75:9) explained זמחו as an

expression of a bit that muzzles the camel, and it is a mishnaic expression.
do not take out Heb. אל תפק, Do not take it out of his jaws.

Verse 10

The numbers of those who surround me Armies of the number of the troops of Esau who plan to surround me, may the lies of their lips cover them. (I found.)

Verse 11

descend May the coals descend on them. Let them lie upon them until they sink and become extinguished by themselves. The body will thus disintegrate and disappear.
He will cast them into fire He Who casts and avenges [will cast them] into the fire of Gehinnom. in wars He will cast them so that they will no longer rise.
in wars Heb. במהמרות, in wars and strife, an expression of (Deut. 9: 4): "You have been rebellious (ממרים)."

Verse 12

A slanderer Esau, who would trap with his mouth.
will trap him The evil that he does will trap him.

Verse 13

I know that ultimately the Lord will perform the judgment of a poor man, and He will avenge the vengeance of His servants.

Verse 14

But May he hasten and do it so that the righteous will thank His name.

Chapter 141

Verse 1

Verse 2

the lifting of my hands What I lift up my hands to You.

Verse 3

O Lord, place a guard for my mouth when I pray before You, that I should speak poetically, that it should be acceptable.
the portal of my lips That is the upper lip (like portals of my lips).

Verse 4

Do not incline my heart May my heart not be inclined toward evil.

and may I not partake of their feasts And I shall not sit at their feasts.

Verse 5

May a righteous man strike me with kindness and reprove me It is better that a true and righteous prophet reprove me and chastise me, for all his blows and his reproof are kindness.
may the oil of the anointment of my head not turn my head away The royal oil that was poured onto my head, as it is said (above 23:5): "You anointed my head with oil," should not turn my head away from the reproof of the righteous man, to go and eat bread with the workers of iniquity.
for as long as For as long as my prayer is in my mouth, it is about the evils of the workers of iniquity, that I should not stumble on them.

Verse 6

Their judges were led astray by [their hearts of] stone For the judges and leaders of these [people] have been led astray from the good way by the evil inclination and the heart of stone, and it is as hard as a rock.
although they heard my words [my] pleasant [words], which I speak of the commandments, and they do not repent of their evil way. Our Rabbis in the Baraitha of Sifrei (Deut. 3: 23) interpreted it concerning Moses and Aaron, but I cannot reconcile the end of the verse with its beginning. I can perhaps reconcile it and say that in stubbornness, these people equal the stubbornness of those through whom Moses and Aaron died through the rock, for these too heard the pleasant words but do not repent.

Verse 7

As one who chops wood.
and splits on the ground So were our bones scattered to reach the entrance of death because of the evils of the transgressors.
Chops Heb. פלח, an expression of splitting, as (Job 16:13): "He splits my kidneys."

Verse 8

For to You, etc., are my eyes This goes back to the above verses (3f.): Place a guard for my mouth...Do not incline...for to You...are my eyes, etc.
do not cast out my soul Heb. אל תער. Do not cast me from before You, like (Gen. 24:20): "and emptied (ותער) her pitcher into the watering trough."

Verse 9

Verse 10

May the wicked fall...into his nets May the wicked man himself fall into his nets that he spreads at my feet.

Chapter 142

Verse 1

in the cave where he severed the skirt of Saul's robe.

Verse 2

Verse 3

Verse 4

and You know my path how many snares are in it.

Verse 5

no one recognizes me Among all of Saul’s servants, there is no one who protests against him.

Verse 6

Verse 7

Verse 8

because of me the righteous will crown You Because of me, the righteous will crown You and give thanks to Your name, for You support those who fear You.

Chapter 143

Verse 1

with Your faith to realize the promise that You promised me.

Verse 2

Verse 3

For an enemy pursued my soul That is to say: If I have sinned before You, behold, I have suffered. This psalm was recited as referring to all of Israel in Babylon.

Verse 4

is appalled Heb. יִשְׁתּוֹמֵם, an expression of daze and astonishment, like (Ezek. 3:15): “and I remained there overwhelmed (מְשֻׁמָּם) among them seven days.” Also (II Sam. 13:20): “and Tamar sat, overwhelmed (וּשְׁמָמָה).”

Verse 5

I remember the days of yore when You performed for us many wondrous miracles.

Verse 6

like a weary land in exile.

Verse 7

my spirit pines If one longs and does not attain, it is called the pining of the eyes and the pining of the spirit.

Verse 8

in the morning When the redemption sprouts. (I found.)
let me know the way in which I am to go; I lift up my soul that You accept my request.

Verse 9

to You I have hidden My tribulations I conceal from all men to tell them to You.

Chapter 144

Verse 1

Verse 2

Who flattens peoples beneath me Who flattens and spreads out my people to rest in its place, as (Job 12:23): He spreads out (משטח) the nations.” He makes them great. רודד is the Aramaic translation of רוקע, as the Targum renders (Exod. 39:3): וְיָרְקָעוּ, and they spread out; וְיָרְדִידוּ. Others interpret הרודד, Who weakens peoples under me. But in an accurate revised version, [the reading is]: עמי, upon which the Masorah states: In three cases, the meaning is עמים, peoples, but the reading is עמי, and on תחתי, it says: the reading is תחתיו, under Him.

Verse 3

what is man What are Persia [Esau, acc. to mss.] and Ishmael before You that You know them to lavish greatness upon them?

Verse 4

his days are as a fleeting shadow Solomon said (Ecc. 6:12): “that he do them like a shadow,” but he did not explain whether [this refers to] the shadow of a palm or the shadow of a wall, which are permanent. His father already explained, “as a fleeting shadow,” the shadow of a flying bird.

Verse 5

Verse 6

Verse 7

deliver me פצנו, take me out. That is an expression of saving, and so is (verse 10): "Who delivers (הפוצה) David His servant." (I found.)

Verse 8

Whose mouth speaks vanity, etc. Scripture connects vanity with the mouth and falsehood with the right hand. When they come to tell with their mouth, they invent exaggerations of vanity, even to misrepresent what is known. If they come to stretch forth their right hand to swear, they refrain from vanity, lest they be caught as thieves, but they do swear falsely, for so is their lot.

Verse 9

Verse 10

Who gives salvation to kings This speaks about the Rock of the Divisions, when David was close to being seized by Saul (I Sam. 23:27): "A messenger came to Saul, saying, 'Make haste and go, etc.'" He saved Saul from shedding innocent blood, and David from being killed.

Verse 11

Deliver me and rescue me As You delivered me then, so shall You deliver me now.

Verse 12

For our sons are, etc. That is to say that now too this generation is righteous.
our sons are like saplings which have no blemish, so pure are they from sin. (I found.)
grown up in their youth with this good name, that they are like saplings in their youth, growing all their lives; and this praise cannot be substantiated except in the generation of Hezekiah.
our daughters are of tall, beautiful stature like the cornerstones of a stone house, in which the cornerstones are placed exactly one opposite the other, and it ascends upward until the corners are even.
praised as the form of the Temple Praised by those who see them and compare them to the form of the height of the Temple. Our Rabbis, however, explained: Our daughters are like corners Full of desire as the corners of the altar are full of blood, but they are intimate only with their husbands.

Verse 13

Our corners are full The corners of our storehouses are full of goodness.
supplying from harvest to harvest Supplying food from year to year. from harvest to harvest Heb. מזון אל זון, from the time of the ingathering of this year's food until the time of the ingathering of next year's food. זון is gouvernayl in Old French, food, provisions.
produce thousands, yea, ten thousands They produce offspring of thousands and ten thousands.

Verse 14

Our princes are borne The great princes among us are borne by those smaller than they, for the small ones obey the greater ones, the result being that there is no breach among us.
nor rumor going out No bad news goes far away.
nor is there a cry There is no sound of the confusion of war.

Verse 15

Praiseworthy is the people that has this That has all this good.

Chapter 145

Verse 1

Verse 2

Verse 3

Verse 4

Generation to generation will praise Your works And I, too, shall speak of the majesty of the glory of Your splendor.

Verse 5

Verse 6

And the strength of Your awesome deeds they will tell And I, too, shall recite Your greatness.

Verse 7

Of the remembrance of Your abundant goodness they will speak i.e., one generation to another generation. and they will speak of Your might to each other, saying, “It is good for us to make known to the children of men His mighty deeds and the glory of the majesty of the kingdom of the Holy One, blessed be He.” (I found.)

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

supports (The “nun” is missing from the “aleph-beth” because David saw in it a serious downfall [Amos 5:2]: “The virgin of Israel has fallen and shall not continue to rise.” And he returned and supported her with the holy spirit: The Lord supports all those who fall.)

Verse 15

Verse 16

and satisfy every living thing [with] its desire With a sufficiency to sustain him, He satisfies his goodness, his will, and his blessing. desire Heb. רָצוֹן, apayement in Old French, propitiation.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

My mouth will speak the praise of the Lord and also all flesh will bless His holy name forever and ever.

Chapter 146

Verse 1

Verse 2

as long as I exist Heb. בעודי.

Verse 3

Verse 4

his thoughts Heb. עשתונותיו his thoughts.

Verse 5

Praiseworthy is he in whose help is the God of Jacob, for the Holy One, blessed be He, promised him (Gen. 28:15): “Behold I am with you, and I shall guard You, etc., and I shall return you.” Now why is He praiseworthy? Because He made heaven and earth and the sea, and since all is His, He has the power to guard him on the sea and on dry land; but a mortal king, although he watches him on dry land, cannot watch him on the sea.

Verse 6

Who keeps truth forever To the end of many generations, He fulfills and keeps the truth of His promise.

Verse 7

Verse 8

Verse 9

strengthens Heb. יעודד, an expression of strength.

Verse 10

The Lord will reign forever He will perpetuate His kingdom with the redemption of His children.

Chapter 147

Verse 1

For it is good to sing For it is good to sing to Him.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

its food Heb. לחמה, lit. its bread.
to the young ravens Our Sages explained that he [the raven] is cruel to his offspring, and the Holy One, blessed be He, has pity on them and prepares for them gnats from their excrement, which enter their mouths.

Verse 10

He does not desire the might of the horse [i.e.,] the Holy One, blessed be He.
nor does He take pleasure in the legs of man nor does He want the swiftness of the running of the legs of man.

Verse 11

Verse 12

Verse 13

Verse 14

the best of the wheat Heb. חלב, lit. fat. The best, fat wheat kernels.

Verse 15

Verse 16

hoarfrost Heb. כפור, jelede in Old French.

Verse 17

He hurls His ice like crumbs The water congeals and becomes crumbs.
[According to] Midrash Aggadah: like crumbs Everything [is] according to

the burden of the people: the poor man—according to his lack of clothing, He is lenient with him.
who can stand that he should not become chilled from His cold?

Verse 18

He sends His word and melts them those crumbs.
He blows His wind The west wind, to get rid of the ice, and water runs.

Chapter 148

Verse 1

Verse 2

Verse 3

stars of the night Heb. כוכבי אור, stars of the night.

Verse 4

Verse 5

Verse 6

He issued a decree to them, that this one should serve by day and that one should serve by night. which will not change That decree.

Verse 7

sea monsters Heb. תנינים, huge fish.

Verse 8

and hail Heb. וברד, gresle or grezle in Old French, hail.
snow Heb. שלג, neyf or nayf in old French, snow.
and vapor וקיטור, an expression of a mist called bruine or broine in Old French, mist, fog.
a storm wind which performs His word and His mission. Our Sages said (Chag. 12b): These things were originally hidden in heaven, and David came and brought them down to earth because they are kinds of punishment, and it is not fitting for them to be hidden in the dwellings of the Holy One, blessed be He.

Chapter 149

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Lofty praises of God in their throats and they will be for them a double-edged sword.

Verse 7

Verse 8

with chains Heb. בזקים, chains.

Verse 9

a written judgment (Ezek. 2:14) “And I shall lay My vengeance, etc.” If you ask [challenge] that Ezekiel was not yet born when David said this, [I will answer that] David prophesied about the end of the redemption, and when the end comes, the judgment will have been written for a long time.

Chapter 150

Verse 1

Verse 2

Verse 3

Verse 4

with stringed instrument and flute Heb. במנים ועגב. They are kinds of musical instruments.

Verse 5

with resounding cymbals Heb. בְּצִלְצְלֵי שָׁמַע, cymbals that let a sound be heard.
שָׁמַע is a noun, like שֶׁמַע, with a “segol,” but because of the “ethnactha” [which denotes a pause], it is vowelized with a long “kamatz,” and therefore, its accent is above, under the “shin.”